THE

CHRISTIAN ADVOCATE.

APRIL, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXIX.

(*Continued from p.* 100.)

II. IDOLATRY, as well as Atheism, is prohibited in the first commandment, according to that part of the answer before us, which says, that this precept "forbids the giving that worship and glory to any other which is due to God alone." We have already, indeed, shown that idolatry is *interpretative* atheism, by the decision of the apostle Paul, who affirms that the Ephesians, the noted and zealous worshippers of the heathen goddess Diana, "were atheists in the world," till their conversion to Christianity.

We may give a definition of idolatry in the very words of divine inspiration—It is, "to worship and serve the creature more [or rather*] than the Creator." It is of two kinds, *gross* or *palpable*, and *mental* or *secret*.

1. Gross or palpable idolatry is the rendering of *open* and *avowed* worship, or religious homage, to some creature. This was, and is, the great and leading sin of the heathen world. It began very early. Some writers of character are of the opinion that it existed before the flood; and that this is intimated in the passage (Gen. vi. 2) which speaks of the sons of God contracting marriages with the daughters of men. However this might be, we learn from the distinct statement of Holy Scripture, that shortly after the general deluge, idolatry was so prevalent that the family of Abraham were worshippers of idols in Chaldea, till he was called to remove out of that country. The great design of God in the calling of Abraham doubtless was, to preserve in the world the knowledge of the true God. Yet his posterity manifested a proneness to idolatry that seems astonishing. Their making and worshipping a golden calf, even when the thunderings and lightnings of Sinai were before their eyes, was a memorable instance of this propensity: And although it does not appear that they ever had idols of their own invention, yet when settled in the land of Canaan, they, first or last, adopted almost all the idols of the neighbouring countries. It was their captivity in Babylon that eventually cured them of this propensity.

In every other nation of antiquity, except the Hebrew, the grossest idolatry was practised, and that continually. It was so far from being prevented or diminished by hu-

* *Rather*, is in this place the marginal and correct translation of the original word παρα.

man learning or philosophy, that it is a notorious fact that the nations most distinguished for science and the arts, were also the most remarkable for their abominable and multifarious polytheism. The Greeks had about thirty thousand gods.—Jupiter was reckoned the chief, and then followed a rabble of gods and goddesses, each presiding over, or particularly attached to, some nation, some season of the year, some of the elements, or some art or occupation. These imaginary deities were represented as having husbands and wives, as possessing opposite interests, as often engaged in jealousies, altercations and quarrels, and as indulging in some of the worst and basest vices ever seen among mankind.

It appears that the heavenly bodies, the sun, moon, and stars, were the first objects of idolatrous worship; then demons or Genii, who were considered as inferior deities; then the departed spirits of kings, heroes, lawgivers, philosophers and publick benefactors; and eventually, almost every object of the animate and inanimate creation—rivers, groves, beasts, birds, fishes, reptiles, and vices of the most loathsome kind. Indeed the rites of pagan idolatry, both in ancient and modern times, have always been connected with the most revolting impurity, and the most appalling cruelty. Human sacrifices, especially on occasions of great emergency, have often been, and in some places still are, offered to the pretended deities of the heathen. You can never exceed in your gratitude to God, my dear youth, that he has given you existence at a time, and in a land, in which the light of divine revelation has so completely banished this gross idolatry, that it seems wonderful to us that it ever could have existed: and truly I know of nothing that exhibits human nature in a light more degrading, and demonstrates the blinding and besotting nature of sin more forcibly, than that rational beings should offer religious worship to some of the most detestable objects that can be conceived of; and with many rites which decency will not permit us so much as to name.—Read attentively the whole passage, in the first chapter of the epistle to Romans, from which I have quoted a definition of idolatry; and you will find the cause of it assigned by the pen of inspiration, and a summary description given of its shocking character and prevalence.

Before we leave the topick of gross and palpable idolatry, it is with pain that I feel myself constrained to say, that a species of it exists in the Romish and Greek churches. It is true, indeed, that many of the objects worshipped are entirely different from those of the heathen; although the religious regard shown to relicks, crucifixes, the pretended wood of the cross, and places deemed sacred, are much like some of the pagan superstitions. Neither is it clear that many of those who have been canonized and worshipped as saints, were worthy of the appellation, to say nothing of the religious homage they have received. But although the angels, the mother of our blessed Lord, the holy apostles, and many later saints, are highly worthy of our love and veneration, none of them are proper objects of any kind or degree of religious worship; and could they address those who offer it, they would doubtless reject it with abhorrence. You will recollect, that when the apostle John "fell down to worship, before the feet of the angel," that showed him the things of which we have an account in the last chapter of the book of Revelations, the angel said, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." In like manner, when religious homage was offered to Paul and Barnabas at Iconium

(Acts xiv. 8—18,), they "rent their clothes," in token of their utter abhorrence of what was intended; and in their address to the people, they expressly place all such acts on the same footing with "those vanities," those offerings to heathen deities, which this idolatrous people were accustomed to make.

I am perfectly aware of the difference which the Papists make, between what they denominate *doulia* and *latria*—that it is the former only, (*doulia,*) that they offer to angels, to the mother of our Lord, and to other saints; implying no more than a grateful veneration of their virtues, and petitions to them to be intercessors with God and Christ, in behalf of the petitioners; and that the latter (*latria*) is the worship which they offer immediately to God and Christ, as alone able to forgive sin, and to confer all the benefits of redemption. For this distinction I cannot admit that there is any sufficient warrant or reason: but taking it exactly as they make it, I remark, that by addressing prayers to angels and saints, at all times, and in many places of the world at the same time, they plainly invest them with the divine attributes of *omnipresence* and *omniscience;* which is idolatry in the strictest sense of the word—It is attributing to creatures, what belongs to God alone. Considering, moreover, that these prayers, addressed to saints and angels, are unspeakably more numerous than those offered to Jehovah, they bring those who offer them strictly within the apostle's definition of idolatry, "they worship and serve the *creature* MORE than the *Creator,*"—more in frequency, and really more as a matter of importance.

The sin of worshipping God by images, will come to be considered at length, in attending to the prohibitions of the second commandment. But as it is a breach of the first, to give divine honour to any thing that is not God, and as it is notorious that such honour is attributed, in the Romish church, to the images and pictures of saints and angels, and to the impious paintings, in which attempts have been made to represent the persons of the adorable Trinity, it is clear that there is a violation of both these commandments at once, in the instances to which I have referred.

2. *Mental* or *secret* idolatry, is practised without hesitation or remorse, by multitudes who would receive with horror or contempt, a proposal to fall down and worship stocks and stones. This mental or secret idolatry, consists in giving to any creature object that place in our *hearts* or *affections*, which of right belongs to God alone. Him we are required to love supremely—with all our heart, and soul, and strength, and mind; and when we refuse to do this, but love and serve something else more than God, we are, in his sight, as really chargeable with the sin of idolatry, as if we had made and worshipped a graven image. The apostle Paul expressly declares that "covetousness is idolatry," and of course every other affection or passion which is exercised with equal strength on a created object, must possess the same character. To attempt, therefore, to specify in detail all the ways in which the sin of mental or secret idolatry may be committed, would be nothing less than to endeavour to enumerate all the preferences of creatures to the Creator, which may take place in the minds of different individuals, in all that diversity of disposition, character and pursuit, which is found in the human family. The impracticability of this is obvious: and yet, as general representations make but little impression, and the subject before us is highly important and practical, I shall very briefly point your attention to several examples of idolatry, of the kind indicated by this part of our subject.

(1.) Avarice, as we have seen, has

been declared to be idolatry, by the voice of inspiration. "The mammon of unrighteousness," is the god that thousands, even in a Christian land, constantly and devotedly worship. Its devotees often sacrifice to it every sentiment, both of piety and humanity. To accumulate wealth, justice is disregarded, the poor and the helpless are treated with cruelty, and in some cases, not only their families, but their own persons, are subjected to pinching want and privation, by the wretched penuriousness of those whose god is gain. But in cases innumerable, where no such extreme is reached, nay, among those who have a standing, and are even office bearers in the church of Christ, there is an attachment to wealth, a value set upon it, and a manner of spending it, which is truly idolatrous. It is not consecrated to God, but hoarded, and loved, and used, not to promote the divine glory, the cause of Christ, and the good of mankind, but to serve merely the selfish purposes of its owner, or of his immediate family or dependants—to cherish luxury or worldly-mindedness, and to subserve personal aggrandizement and vain distinctions.

(2.) The love of fame is the idol of others. It is so especially of men of science and learning, of statesmen, legislators, philosophers, orators, poets, historians, and writers of all descriptions, and perhaps of no class of men so much, as of those who belong to the military profession. They often make no scruple to avow that fame, or character, and high reputation, in the various pursuits to which they have addicted themselves, is their idol—the supreme object of their regard, to which they determine that every thing else shall be subordinate, and to which, if it be necessary, they are ready to sacrifice life itself.

3. The love of pleasure—sensual pleasure—is the idol of others—They are "lovers of pleasures, more than lovers of God." This, my young friends, is the kind of idolatry by which persons at your period of life are most apt to be seduced into sin. Young persons are especially prone to forget God, neglect and contemn his worship, and violate his laws, through the solicitations of "the lusts of the flesh, the lusts of the eye, and the pride of life." For what are esteemed youthful pleasures, or that which is denominated, although most preposterously, *a life of pleasure*, thousands, in the morning of their days, renounce all allegiance to the God who made them, and give themselves up, in one form or another, to licentious indulgence. Through every gradation of vicious propensity, from an attachment to routes and dances, nocturnal parties and days of dissipation, to the grosser abominations of the theatre, the brothel, the gambling house, and the resort of the glutton and the drunkard, the idolaters of unhallowed pleasure are found. As you value the salvation of your souls then, O be deaf to the syren song of sinful pleasure!—for in the end "it stingeth like a serpent and biteth like an adder."

(4.) The opinion of the world is often idolized. It is not possible to specify all the methods, or ways, in which men are influenced by a desire to "receive honour one of another, and seek not the honour that cometh from God only." It is an idolatry of human opinion that leads multitudes, even of those who pay some regard to religion, into an unlawful conformity to the world, in its customs, fashions, maxims and opinions. They want resolution to take the word of God simply, as the standard of opinion and action—to come out from the world and be separate, and touch not the unclean thing. (2 Cor. vi. 17.) Other multitudes there are, who really are guided by scarcely any thing else in the sentiments

they adopt, and the whole course of life and conduct they pursue, than a regard to their worldly reputation. What will injure their estimation in society they desire to avoid, and what will promote that estimation, they are most of all anxious to achieve. Human opinion, and not the law of God, is their rule, or standard, by which they judge and act—the idol that they worship.

(5.) Kindred, relatives, or friends, are often idolized. "He (said the Saviour) that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me." In the early periods of the Christian church, and in some other periods since, no alternative has remained, but either to renounce Christ, or to renounce the friendship of the dearest earthly connexions, and even submit to be formally and forever excluded from their presence and favour. Cases like this sometimes still occur, and whenever they do, he is an idolater who prefers a creature, however dear, to the Creator. But in instances innumerable, where no entire renunciation of the beloved object is required; nay, where a well regulated affection is an absolute duty, this idolatry is often practised—between husbands and wives, parents and children, brothers and sisters, and friends who are bound to each other, not by nature's ties, but by those of affection only. How often has the death of one, in some of these relations, made a survivor feel, and sometimes expressly say, that he has *lost an idol.* Nor can I forbear to point your attention in particular, my young friends, to that flattering and impassioned language which you will sometimes hear, and perhaps find used by popular writers, in the addresses made by the one sex to the other, in which *idolatry and adoration* is explicitly avowed. Language of this kind is the more detestable, because it is commonly as hypocritical as it is impious. Let religious principle unite with a sense of propriety and the principles of good taste, to cherish in your minds an utter abhorrence of addressing others, or being addressed yourselves, in a manner so manifestly unsuited to those who, however lovely, should still remember that they are but creatures of a day, who are soon to return to the dust from which they were taken.

Thus have I pointed out, in a few particulars, some of the most usual forms, or instances, of secret or mental idolatry. But you must be careful to remember, that the particulars mentioned are no more than *examples,* which should lead you to consider the subject for yourselves, and to watch your own hearts, that no creature objects usurp in them, the place that rightfully belongs to God—The objects and pursuits may be innumerable, but the sin is the same. Remember also, that it is a sin which reigns unsubdued in every unrenewed mind. The very essence of human depravity, consists in a heart *alienated from God,* and given wholly to other objects. This awful bias of our corrupt nature must be changed, and God be enthroned in the heart, before we can ever serve him acceptably. But even in the people of God themselves, there is a constant proneness to idolatry; against which they have need to watch and pray without ceasing.

Let us now, very briefly, consider the next answer in the Catechism, which is, that "these words, BEFORE ME, in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin, of having any other God."

Omnipresence and omniscience are essential attributes of the Deity, and are necessarily connected with each other. As God is present in every place—most *intimately* present—so that "in Him we

live, and move, and have our being," and could not subsist for a moment, if he should withdraw his support, it follows of course, "that he seeth all things." There is not an action of our lives, or a word of our lips, or a thought of our hearts, "but lo! he knoweth it altogether," —it is more perfectly known to him than it is to ourselves. Now, as he is thus the present and immediate witness of every thing we either do or think, so we must believe that, in an especial manner, "he taketh notice of" what is directly derogatory to himself. But "the sin of having any other God," is directly derogatory to himself. It is a denial of his worthiness to be the supreme object of our affections; it is robbing him of what is his due, and giving it to one of his creatures as a rival; and it is this high affront and insult offered, if I may so express it, to his very face. It is always considered as marking the last stage of impudent profligacy, even among men, when one of inferior station and bad character, will do wickedly in the very presence and under the known observation of a superior of elevated rank, and of distinguished virtue and goodness. And if the wickedness consists in a direct affront or insult to the observing superior, it demonstrates the extinction of shame and of all moral sensibility, in the abandoned transgressor. Now all this, and unspeakably worse than this, is the affront offered to the Lord Jehovah by the sins of atheism and idolatry —I say unspeakably worse, because the reverence due from man to God, is not to be compared with that which is due from any one man to another. Hence we find, that throughout the holy scriptures, the sin of idolatry (as being directly levelled, and that in the most provoking manner, against the claims and authority of the Most High God) is represented as of the most aggravated kind, and as being visited with the sorest judgments, even in this life—and if not repented of and forsaken, as subjecting the transgressor to the most fearful condemnation, in the life that is to come. The remainders of this sin which cleave to the people of God themselves, by grieving his Holy Spirit to withdraw his enlightening and consoling influence, are the real cause of much, perhaps of most, of the doubt, and fear, and spiritual darkness and dejection, which they experience; and of many of the sore chastisements, of an external kind, which a faithful and covenant keeping God inflicts upon them, that he may teach them the vanity of the creatures they have idolized, and thus recall them to himself.

The result of the whole is, that as "God who seeth all things, taketh notice of and is much displeased with the sin of having any other God," we should make it the subject of constant and earnest prayer, that we may be enabled to "set the Lord always before us;" and that, considering him as the heart searching and rein trying God, who is jealous for his honour, we may be deterred from every act of idolatry, may be disposed to give up every unhallowed attachment to created things, and may be enabled fully to obey the injunction of the disciple whom Jesus loved, when speaking by the Holy Ghost he said—"Little children, keep yourselves from idols. Amen."

FOR THE CHRISTIAN ADVOCATE.

ON FREE-WILL.

Mr. Editor,—Who has not heard of the controversies which have so often agitated the church, respecting the nature of human liberty? It is not my intention to stir them. I should joyfully say, "Peace to their ashes!" were I only assured that they had gone to rest. In the mean time, it may not be wholly

without profit to look at the sentiments of some of the good and great men, who breasted the storms that raged around the infancy and youth of the REFORMATION, upon this subject, in connexion with what may be considered the views of the reviving church of Christ in France.

Although some of the terms used by our worthy predecessors may be liable to objection, yet, in almost every case, it will be found, that the things which they intended by these terms, were facts, established upon a sound interpretation of the word of God. Thus, in the present case, we may justly object to the term *free-will;* for the will, to be what it is, must be free. But the thing, which the Reformers intended by this term, viz., the liberty of willing and doing what is spiritually good, and which they denied to be in unregenerate men, is a truth taught in Scripture, and obvious to the intelligent and unprejudiced observer of mankind.

We must, however, understand in what sense the word, *liberty*, is used in this connexion; for it has been usual to distinguish liberty into different kinds; a difference which is rather to be sought in the principles from which men act, than in the freedom from foreign force with which they act. *For all men act freely from the principles of action which they possess; but they cannot act from principles which they do not possess.* I take this to be, in few words, the true theory of human liberty. But in the language of our predecessors, liberty is divided into *natural* and *moral*. Natural liberty is the power of choosing, willing, purposing, &c. of which every man is conscious, and which is essential to every responsible agent. Without this, man could not be man. *Moral* liberty has reference to a certain law; and as there is a two-fold law, that of reason or nature, and that of revelation, so moral liberty is subdivided into *rational*, and *spiritual*. Rational liberty is the power of willing and acting agreeably to the dictates of reason. Spiritual liberty is the power of willing and acting according to the requisitions of the divine will, expressed in the revealed word of God. The use of the term, free-will, was limited to this last kind of liberty; and the question was, whether fallen men possessed the ability, in themselves, of willing and doing those things which are spiritually good and well pleasing in the sight of God. The advocates of free-will affirmed, the Reformers denied.

In the Augsburg Confession, art. xviii. the first Reformers teach, "that the human will has a certain liberty to the performance of things civilly right, and to choose things within the province of reason: but that, without the assistance of the Holy Spirit, it has not the power of working the righteousness of God, or spiritual righteousness; but this [power] is produced in the heart, when the Holy Spirit begets it by the word."

The English Reformers, in their tenth article, express themselves as follows:—"The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us when we have that good will."

About the same time that the xxxix. articles were ratified in England, a Confession was authorized in Scotland, in which we find the following passages. Art. iii. "The image of God was utterly defaced in man, and he [Adam] and his posterity, of nature became enemies to God, slaves to Satan, and servants to sin." Art. xii. "Of nature we are so dead, so blind, and so perverse, that neither can we

feel when we are pricked, see the light when it shines, nor assent to the will of God when it is revealed; except the spirit of our Lord Jesus quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will." Art. xiii. "So that the cause of good works we confess to be, not our free-will, but the Lord Jesus, who dwelling in our hearts by true faith, bringeth forth such works as God hath prepared for us to walk in," &c.

That I may not prove tedious, I shall only add one more testimony of the faith of our fathers, which shall be that of the French Reformers. In article ix. of their Confession, they say, "Although he [fallen man] has still some discernment of good and evil, we say notwithstanding, that what light he has, he turns into darkness, when the question is about finding out God: so that he can by no means come at it by his own understanding and reason. And although he has a will, by which he is incited to do this or that, yet it is wholly enslaved under sin; insomuch that he has no liberty for the performance of good, except that which God gives him."

This article of faith lies near the foundation of Christianity; for if man can turn to God by the exercise of his own powers, if he can of himself both "will and do" that which is pleasing in the sight of God, then Christ has died, and the Holy Spirit is sent by the Father and the Son, in vain. It is, therefore, interesting to know what the modern Reformed Church of France, now beginning, as it were, to arise from the dust, which persecution, infidelity, revolution, and war, had cast upon it, may think upon this important subject. The *Archives du Christianisme* may be considered as the organ of the evangelical church in that country; and if we may judge of the faith of that church, from the documents which fill and adorn the pages of the Archives, we shall be led to the conclusion, that our brethren in France have found the good old way of their ancestors, and are treading in the steps of the Reformers, with forward and unfaltering pace. Of the agreement of their views with those of the fathers of the sixteenth century, the reader will be able to judge, when he shall have read the following translation of an essay, under the title which stands at the head of these remarks, from the pen of M. BLANC. TR.

—

On Free-Will.

With Hiperius* we define free-will to be "a faculty, which, following the determination of the understanding, or reason, chooses or rejects spontaneously and without constraint, the things which are proposed to it to be embraced or avoided." Adam, without doubt, possessed this faculty before he sinned, since he was "made in the image of God and after his likeness;" or, as Paul expresses himself, he was "created after God, in righteousness and true holiness." But this faculty was not in him an immutable faculty; for, as Augustine observes,† "It is proper to God alone to be immutable by nature." Therefore, from his freedom itself it followed, that Adam had the power of abusing his liberty. He did, in fact, abuse it, and in destroying his free-will, he destroyed himself; even as the suicide is alive before he commits the crime, and as soon as it is perpetrated, is no more.‡ Liberty was the inseparable companion of Adam's innocence; and from the moment he ceased to be innocent, he ceased to be free, because it no longer de-

* Common Places of the Christian Religion, lib. II.

† Treatise of Faith, addressed to Peter the deacon, chap. xxi.

‡ Libero arbitrio malè utens, homo et se perdidit et ipsum. August. ad Laurent. cap. 80.

pended upon him to preserve that purity, of which he had voluntarily divested himself. Ungrateful towards his Creator, despising equally his promises and his threatenings, he had the audacity to aspire to be as God, and through the treachery of Satan, he fell into an abyss of evils. Having committed sin, he was subject to the punishment of sin; having lost the holiness which had been bestowed upon him, he could no longer endure the glance of Him who is holiness itself, and who is "of purer eyes than to behold evil." His reason was now guided by the lying spirit, in whom he had believed, and his heart was "corrupt according to the deceitful lusts" of the flesh. He had been created for life and happiness; he had now no expectation but of death and wo.

But that which chiefly concerns us in the fall of Adam, is the imputation of his sin to all his posterity; that is, as Paul expresses it, "in Adam all die; by the sin of one man, death entered into the world." Our first father represented in his person all the human race, and all the human race sinned in Adam, in a way analogous to Levi's paying tithes, in Abraham, to Melchisedec. Heb. vii. 9, 10. Sin, like a contagion, has infected us. The Scriptures, which tell us, in one place, that Adam was created after the image of God, soon after inform us that Adam, a sinner, driven from paradise, subject to malediction and death, begat children "in his own likeness, after his image." David acknowledges that he was "shapen in iniquity," and the apostle of the Gentiles expressly teaches us, that we are all "by nature, children of wrath." Who, from his own experience, can contradict the following declaration of the word of God: "Every imagination of the thoughts of man's heart is only evil continually!"* Are we not all disposed to evil rather than good, to do our own will rather than that of God, to occupy ourselves with earthly objects rather than with heavenly, with our body more than our soul, with time more than eternity? If the "heart of man is not evil from his youth," (Gen. viii. 21,) whence comes it that we observe so great a disposition in children to falsehood, idleness, selfishness, hatred, revenge, and every sin? Yes, every honest man, who has examined himself with sincerity and simplicity, will acknowledge that he is "carnal and sold under sin," and that in his character of a "natural man, he receiveth not the things of the spirit of God;" because it is impossible that they should be "revealed to him by flesh and blood." If any proud man should dare to say, that by the power of his free-will he can "know good and evil," we shall tell him that he is a "sinner," (1 John i. 8, 10;) that "whosoever committeth sin is the servant of sin;" and that consequently, his "carnal mind, which is enmity against God, is not, neither can be subject to the law of God." Descending from a sinful father, we are born with the

* "Continually," in the French Protestant Version, is *en tout temps*, "at every time, or upon every occasion." So Junius and Tremellius, and other Latin interpreters, *omni tempore*, and the LXX. πασας τας ἡμερας, which literally renders the Hebrew, כל היום, "every day." The whole verse, (Gen. vi. 5,) may be rendered thus: "And God saw that the wickedness of man (was) great on the earth, and the whole frame (יצר) of the thoughts of his heart evil only, at all times." I do not pretend to find fault with our own excellent version of the Scriptures; but I offer these passing remarks to show, that contrary to the mind of those who deny the *total depravity* of man, and interpret this passage as if exclusively applicable to the antediluvians, the language of the Searcher of hearts, upon this occasion, is too emphatick to be thus enfeebled, and too comprehensive to be thus confined. It is a description of unrenewed men in every age, and in "every day" of their existence in the state of nature, "without hope, and without God in the world."—Tr.

germ of sin. "Who can bring a clean thing out of an unclean? Not one. That which is born of the flesh is flesh. A man can receive nothing, except it be given him from heaven," Job xiv. 4; John iii. 6, 27.

"Meanwhile," says the Helvetic Confession, "we do not pretend to make man a block of wood, or a stone." "We must not," says Hiperius, "enfeeble the liberty of man, or abolish it entirely, lest men (who are sufficiently slow to do good) should abandon themselves to every wicked action, saying, that in vain they apply their mind to good works, for which they have neither will nor power. On the other hand, we ought not to attribute all to the strength of man, lest we rob God, the spectator and governor of all our actions, of the right which belongs to him." In order to understand, properly, the thought of this author, we must recollect that it is necessary, from the time that Adam fell, to distinguish between the natural man, and the man renewed in Jesus Christ. We acknowledge that unregenerate men, in a very inferior degree, have preserved the faculties and liberty proper for the pursuit of natural, civil, and external things, which have reference to their social interests, their bodily wants, and the speculative sciences; observing, at the same time, that they can do nothing in relation to these, unless aided, at least, with the general, supporting power of God. We say with Calvin,* that all these faculties "are most excellent gifts of the Divine Spirit, bestowed for the common benefit of the human race;" and that "if it was necessary that the understanding and skill requisite for the construction of the tabernacle, should be infused into Bezaleel and Aholiab by the Spirit of God, we need not wonder if the knowledge of things, accommodated to the present life, should be communicated to us by the same Spirit." But, if the children of Adam are free in what respects temporal things, it is very far from being the case in regard to what concerns their souls, and the knowledge of God. "If man putteth forth his hand upon the rock, and overturneth the mountains, if he cutteth out rivers among the rocks, and bindeth the floods from overflowing, yet where will he find wisdom and understanding. It is God who knoweth the way thereof, and giveth it liberally to men."*

There remains in man a certain notion of the existence of a God, and the necessity of rendering him some kind of worship; also the desire of happiness, and of immortality, a feeble discernment between good and evil, order and disorder, and in short, a notion of liberty of will; but all these remains of the image of God in men have been perverted by the "sin that dwells in them," and have served only to render them "inexcusable, because they became vain in their imaginations, and their foolish heart was darkened, and they changed the glory of the uncorruptible God into an image made like to corruptible man," making to themselves gods, to which they attributed the vices of their own hearts. They have sought happiness in "broken cisterns, that can hold no water." They have "called good evil, and evil good, darkness light, and light darkness." They have finished by coveting the fate of the brute; "Let us eat and drink, for to-morrow we die." Sold to sin, they have been deprived, by the father of lies, of all the good which they had received from their heavenly Father, and their will is "brought into captivity under the law of sin." Incapable of the least good work, they have only the liberty of doing

* Institutes, B. II. c. ii. s. 16.

* Job xxviii. 9—12, 23; James i. 5; iii. 11—18.

the evil to which they are strongly inclined by their corrupted nature. But, if "in our flesh dwelleth no good thing," if of ourselves we, absolutely, can do nothing that is [spiritually] good; we can, in the mean time, "do all things in Christ, who strengthens us." This is the case with those whom we call regenerated, or children of God by Jesus Christ. "When you were dead in trespasses and sins," says Paul to the Ephesians, "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. God hath quickened you together with Christ, by whose grace ye are saved. He has abolished the enmity of the flesh, that we might be new men." God having compassion on miserable man, miserable by his own fault, revealed himself to him in his word; and because it was impossible for sinners to draw near to God, it pleased God to come down to them, that he might teach them those things which belong to their eternal interests. As they could not call upon his name and believe in him, since they knew him not, and had never heard him speak, he sent them messengers, that they might speak on his part, and in his name. "Faith comes by hearing;" but that the word may not be a dead letter, he accompanies it with his Holy Spirit, who renders it living and efficacious, a "two-edged sword" to slay the "old man," a "hammer" to break our hearts of stone, "a consuming fire" to destroy the pollutions of sin, in a word, "the power of God unto salvation, to every one that believes."

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

CHRISTIAN OLD AGE.

The prayer of the Psalmist is touching: "Cast me not off in the time of old age; forsake me not when my strength faileth." Amidst the vigour and buoyancy of youth, we take little forethought of the days when despondency and feebleness, and the decays of the human fabrick, give tokens that "man goeth to his long home." Most of us secretly wish for old age, but it is without any distinct view of the pains, the sorrows, and the temptations of that gloomy descent into the valley of the shadow of death. Hence arises the neglect with which the aged are sometimes treated by those who, seeking only their own present pleasure, leave to the loneliness of his grief the poor sinking friend—nay, sometimes the tender and affectionate parent.

Respect for old age was insisted on by the heathen moralists, with a zeal and constancy which may condemn the ingratitude and inattention of many professed Christians. The hoary head was honoured by every external indication of reverence; the youth was accounted infamous who failed to render this affectionate homage. Every classical scholar is familiar with the anecdote, which records the applause extorted from the young men of Athens, by the Spartan superiority in this virtue. The relicks of antiquity do not furnish a more delightful morsel than the exquisite dialogue of the Roman Orator on this subject: and if a heathen acknowledged the duty of leaving something which might alleviate the sorrows of the aged, a Christian may surely spend a few moments not unprofitably in examining the same subject, as illustrated by the gospel.

I loathe the unfeeling flippancy of the young man, who, with a contemptuous sneer, neglects the mournful complaints of his elders, as the result of imaginary pains, and unreasonable melancholy. Old age is sometimes characterized by asperity and moroseness; but who can look for the fruits of youth from

the blighted and withered trunk? We have seen the venerable father sinking apace, without compassion, without attendance, without the ordinary charities of life, though surrounded by those who derived from him their being. The hands which for long years laboured for their support, are now tremulous and inefficient; the brightness of the eye has gone out; the sight, the hearing, the intellect, have all become enfeebled; pain and helplessness are daily increasing, and the poor old man is treated with the neglect, but not the affection, which children experience. Is it strange that he sometimes feels himself a burden to his own family, that he almost suspects that his departure would be welcomed, that he fails to preserve that sweetness of temper which he once exhibited?

The afflictions of old age are not imaginary. The hilarity even of robust manhood in its glory is speedily quenched, when a painful malady exhausts the strength, relaxes the sinews, and prohibits muscular exertion. And though it be but for a week or a month, the prisoner sighs for enlargement. What then is the situation of the man whose limbs are scarcely adequate to the offices of ordinary motion, whose body is weighed down, whose joints are rigid, whose step is tottering, whose language is almost unintelligible; and who knows that in this world there is no deliverance, and that he must lose, day by day, some portion of the scanty remnant of strength which is allowed him? The recreations of youth are forbidden pleasures. The book with which he may endeavour to solace his hours of forlorn desertion, presents a confused glimmering of hieroglyphics, for the eloquent eye has sunk into deadness. These are trials which call into requisition all the accumulated experience, and the enlarged graces, of three score years and ten.

There are indeed some instances of those who pass through life without much sickness or pain, who mount the horse, or ply the early walk, or even guide the plough, with the elasticity of former days, and who enjoy a florid old age, and rather fade away than die. But these are rare exceptions, and are pointed out as singularities in nature. Instead of this, we commonly behold an emaciated and decrepit form, the prey of disease, tried with daily suffering and nightly disquietude. The organs of sense become obtuse, if not incompetent to perform their functions; and often some disorder which has made occasional inroads in former days, seems to seat itself in the system, and take possession, not without a host of subsidiary pains, which increase as the sands of life run low. The taste for pleasures and amusement has taken its flight with the capacity for enjoyment, and a dreary waste is presented even in the exuberance of this world's comforts. The man who in this situation has not piety, has nothing, and the soul either corrodes with discontent, or sinks into a sleepy hebetude.

Whither now shall the decayed sufferer look for sympathy? He can number but one or two of his early associates, and alas! their condition is as pitiable as his own. He has outlived a generation, and he wonders that he remains in life. The texture of the body has become hard; but this is only the emblem of that petrifaction of the inner man, which refuses new impressions, and cannot be warmed and opened to fresh enjoyment. So have I seen the dismantled trunk of the once sturdy oak, standing alone among the relics of the forest, and unpitied only because it cannot feel.

The aged man is often cut off from the social circle, though he sits in the midst of it. He cannot keep pace with the rapid march of

novelties, which pass like a moving pageant before the gaze of others. Is it marvellous then that his thoughts stray among the recollections of former days, when he was young; that he speaks of better times, and looks with suspicion upon those things which pass around him? Perhaps his sight, or his hearing, or both, are impaired. In vain then does he strive to catch some dismembered hints of what seems so much to interest the group around his fire-side. He hears the sound of mirth, but is ignorant of the occasion. If he makes inquiries, he is deemed obtrusive and vexatious. If he meekly sits in silence, he is sullen and dissatisfied.

Such are the trials of many, and with all these distresses we need not wonder that they become less cheerful than before. The springs of life are dried up. Without, all is uncongenial; within, there is a sense of many ailments and many sorrows. Over these things the mind will brood, and the countenance, as a faithful index, become sour and gloomy, while a heavy cloud seems to gather with increasing blackness. Now, if to this is added the neglect of friends and relatives, the cup of sorrow already overflows. And this is not unfrequent. The aged grand-parent is often to be seen in some solitary corner of the family assemblage, silent and unnoticed, as the old pictures which frown or smile unheeded from the walls. He is fed and clothed, and his physical comfort is sometimes studiously regarded; but it is not for his sake that you observe the bustle of preparation; it is not for his gratification that the topic of discourse is introduced. And if now and then appealed to, for some ancient date or narrative, he is bewildered in the mazes of thought, memory fails to do its office, and the mortifying conviction that mind as well as body is preparing for a great change, comes home to his troubled heart with additional poignancy.

To the aged believer, it is painful to find that his ability to engage in active labour is diminished; and this is made more distressing by the reflection that he has not taken advantage of more favourable seasons. It would be well, if the young would here consider their latter end, and lay up in store matter for comfortable retrospect. The aged can tell them that a life of carelessness ensures an old age of remorse.

But it would be both a tedious and a painful attempt, to depict the various trials to which the human race are subject, in this season of feebleness and disquietude. It will be more useful to glance at the temptations to which old age is liable. For the enemy of souls, so far from remitting his malicious endeavours when the weary traveller has nearly accomplished his journey, often sharpens his most annoying shafts, and redoubles his overwhelming attacks, at this last stage of human progress. Knowing that his time is short, he grows more virulent in his enmity. If he cannot destroy, he will not fail to harass and dishearten; if he despairs of seducing the heavy laden pilgrim from his path, he will render it a way of snares, and conflicts, and alarms. Have we not beheld the man of hoary hairs sometimes yielding, even when the premonitions of death were frequent, to sins of which, in days of strength, he had never been suspected? The season of youthful passion has long since passed away, and the gratifications of sense are no longer sought. The reign of fiery anger and manly ambition has departed with the summer of life. But there are latent germs of sin, which seem by some spiritual anomaly, to swell forth into action in the clouded winter of old age. A heathen has remarked the absurdity of growing in our love for wealth, as our need of it was every day becoming less.

But neither gentile ethics nor evangelical precepts have succeeded, in opening the close hand of avarice, or teaching the departing miser to relinquish his grasp of the world. The power of divine grace is demanded, as that alone which can exclude this idolatry, by setting the affections and expectations upon heavenly things, and cherishing the charitable emotions of the soul.

The aged man seldom receives new impressions. You plead in vain with that heart which has for many years resisted the tender appeals of imploring misery. The fountains of compassion sometimes cease to flow, because their gentle gush has been obstructed. It is the law of our constitution, that the feelings which we neglect to bring into operation become almost extinct, and the habit of the soul is changed by the encouraged selfishness, to which the valetudinarian, whether young or old, is ever tempted. The man, then, who would resist and conquer this apathy in whatever way exhibited, must labour to cherish and even augment the exercise of every charitable feeling. Though his infirmities increase, let not his active piety be on the wane. He cannot now seek out in person the suffering poor, or the mourning widow. Let him lead the young of his domestick circle into these edifying scenes, by making them his almoners. Let him withdraw his thoughts from his own distresses, and devise means for alleviating the sorrows of others. He cannot be the leader in the benevolent enterprises of the day, but he can aid their councils, he can from a distance cheer their youthful agents, he can recount their successes. Such was the old age of the pious Scott, whose labours, though they became the labours of the fire-side, ceased only with his powers. Such was the serene decline of our own Boudinot, and of many whose names are withheld, only because they must not be offended by the praise which all are ready to render except themselves.

There is reason to believe that the mental imbecility of age is hastened, in most cases, by inaction. The instances are numerous, in which this eclipse has been immediately consequent upon the sudden dereliction of former labours: and it would surely be a blessing to the world, if we could by any means secure the gentle beams of a declining luminary, even for a few more hours.

We have said that the sorrows of the aged man are many, and we may add that unless he is watchful over his heart, a spirit of peevishness and asperity will gain a place in his bosom. Instead of the sweet and complying temper of the gospel, we sometimes witness the growth of a morose and querulous disposition. Instead of gentle remonstrance, or encouragement, you hear daily comparisons between the past and the present time; you are told how far the simplicity, and the honesty, and the piety of the olden time surpassed what is witnessed now; how "there were giants in those days," when the present generation was unborn; and would be led to believe, if you could yield implicit faith, that the world and the church are in the "sear and yellow leaf." Now all this may be excused; since the old man has been, from the days of Nestor, "laudator temporis acti;" but when we discover a disposition to carp at every variation in opinion, a discontent and restlessness which are increased by the happiness of others, a gathering frown when the exhilaration of childhood is exhibited; when we observe a temper dissatisfied and hard to please, rejecting the proffered kindness, and rebuking the smile of congratulation, we are constrained to acknowledge that there must be a lamentable deficiency in Christian kindness.

To all this the troubled minds of the aged are tempted. For a re-

medy, we need only propose the assiduous and persevering culture of benevolent and tender feelings, a culture which must be commenced in days of strength, or it will be impracticable or futile in the evening of life. So far is this obliquity of temper from being an inseparable concomitant of old age, that I am cheered even now with the acquaintance of a Christian friend, whose bland and paternal manners are the daily recommendation of the religion which he professes. The smile of satisfaction and good will plays upon his features, and the very children of the neighbouring houses run out to shake the hand of good old Father ———. The smallest attentions seem to excite feelings of gratitude in his aged breast; and the cheerfulness of the fireside circle, instead of being chilled, receives new animation from his discourse.

In connexion with this may be mentioned the melancholy which is so common at this time of life. This, in many instances, is but one part of the slow consuming malady which is mainly seated in the bodily frame. A diseased nervous temperament has caused a sympathy of deranged action in the mental functions; and when this is the case, our compassion rather than our counsel is demanded. Yet sometimes in this case, and always in cases of ordinary dejection, the great exciting cause is the continued brooding over real or imaginary calamities. A life of inaction is the nursing mother of gloom and disquietude; and they must be met and overcome by the renewed exercise of faith, and hope, and divine love. The man of God should not suffer the world to say that his comfort decreases, as he draws nearer to his reward. Christian joy should make him cheerful: the expectation of heaven should render him submissive and patient, and his sun should go down in serene brightness, even though clouded before.

A suspicious temper is the last of the snares of Satan, which shall be mentioned. Could the evils already alluded to be avoided, we should have no occasion to dwell upon this: and the means of escape or victory are very much the same. The man who sees around him the activity and fervour of younger persons, and thinks of his own imbecility, begins to imagine that he is a cipher in the world's estimation. He needs more than ever the affectionate assistance of those around him, while they perhaps are ignorant of the extent of his wants. He attributes unintentional neglect to deliberate contempt, and transfers in imagination his own sense of weakness and uselessness to the minds of others. Thus, as he thinks, overlooked, and almost despised, he cherishes a secret chagrin, which at length is expressed with an appearance of irritation which surprises even himself. Let the Christian veteran disdain the thought of giving harbour to such a temper. Let humble submission make him contented with his lot, since in his day he has been observed and honoured. Let mild and equable cheerfulness, in look, gesture and language ensure, as it ever will, the attention and the love of his kindred and friends. Let a view of the glory soon to be revealed, take off his contemplation from the trifles of his few remaining days.

In the conclusion of this essay, I would in a very brief manner, touch upon some of the duties which are referable to the season of old age.

It is the duty of the aged servant, as of every believer, to grow in grace. Instead of becoming remiss, when the crown is almost within reach, the feeble and wearied Christian should strive with renewed alacrity. Now is his salvation nearer than when he believed. Now let his warfare with indwelling corruption be more constant. The call already sounds,

"The bridegroom cometh!" Let his loins be girt, and his lamp burning. His days are nearly expended; now, if ever, is it his duty to redeem the time, to forget the things which are behind, and to reach forth towards those which are before. The warmth of early affections, which is so much mingled with animal heats, is not to be expected; but his are the convictions of experience, the genial glow of confirmed and abiding love, the unshaken trust in that God who has said, "And even to old age am I he, and even to hoary hairs will I carry you."

It is the duty of the aged to exemplify the purity and charity of the gospel. The world is vigilant in its examination of Christian consistency. How lamentable is the exhibition, when the soul of him who for many years has been a pillar in the house of God, becomes less and less affected with the great interests of the church. On the other hand, the faith of all is corroborated when the hoary sire is seen to melt under the impression of divine truth, to breathe forth the charity of the blessed Jesus, to grow in meekness, and contentment, and humility, and zeal for God. It is the duty and the privilege of the "old disciple," to admonish and encourage young believers. The affectionate and sincere remonstrances of the aged seldom give offence. We recognise their claim to experience and practical wisdom, and scarcely a day occurs, in which they have not an opportunity for stimulating the sluggishness, or enlightening the ignorance, or repressing the excess of younger brethren. And then how cheering is it to listen to the narrative of the goodness and faithfulness of our covenant Lord, from one who has made the trial of his love for half a century!

The aged Christian should make it a daily task to withdraw his affections from the world. When a vessel is about to sail, it is time to loosen her moorings; when a journey is about to be ended, the traveller forgets to care for the minute comforts of the equipage, with which he is already weary; when the goal is just in sight, the man who runs must cast off every weight which might encumber him. Let the Christian think only of heaven, when he is at its very gate; let him view the world as the house of his pilgrimage, which contains nothing worthy of his care; and let him count all things but loss, for the excellency of that vision for which faith is to be exchanged.

Finally, old age is eminently the season in which to make hourly preparation for death. He who at the close of life, has correct views of his situation, will feel himself to be waiting on Jordan's bank for the speedy summons. He will examine now, before it is too late, into the reality of that holiness which he has been supposed to have, and without which he cannot see God. With unceasing prayer, he will seek the trial of those eyes which cannot err. He will make provision for the passage, and burnish his arms for the last conflict. This ought to be a season of joyful anticipation; for all the brightest hopes of a wearisome life are now about to be realized, and in the twinkling of an eye, care, and sorrow, and pain, and corruption, are to give place to peace, and purity, and immortal youth.

Such are a few suggestions which I would offer upon a subject less frequently discussed than its importance seems to demand.

S. L. R.

Miscellaneous.

NOTES OF A TRAVELLER.

The following Notes of a Traveller were written for the most part during the interruptions, the hurry, and the fatigue of the journey which they describe, and afterwards transmitted by the first opportunity to his friends at home. Scenes and occurrences, though often noticed by others before, present a somewhat different aspect to a new observer, and therefore suggest thoughts and feelings which give some novelty to his journey, though it be over a beaten and familiar track. From his youth, books of voyages and travels, to and over the countries which he passed, had been the entertainment of his leisure hours; so that he was by no means a stranger to many of the works of art, and the living manners which he witnessed. He has seen, however, and thought for himself. The time occupied in this tour was about seven months—from the middle of April to the first of November, 1828. The introduction of these Notes into the Christian Advocate, it is thought, may afford a little variety, and serve as a kind of relish to the more solid and important matter which has characterized its useful pages.

VIATOR.

Pilot or Cape Letter.

Packet Ship Algonquin,
Delaware Bay, April 20, 1828.

The steam-boat which left Philadelphia at 12 o'clock to-day, came along side of our ship, which was anchored off New Castle, at about 4 P. M. The weather was exceedingly unpleasant—Wind, rain and waves, all contributed to make our removal from the steam-boat to the ship disagreeable, though not dangerous. And now, after an exhilarating cup of tea—

"Cups which cheer, but not inebriate,"

I take my pen to commence my Journal.

I have found that it is quite a different thing to part with friends when about going to sea, from what happens when a separation on land is to take place—It seems more like the separation of death—an absorbing gloom is thrown over the mind, which renders one unfit for any enjoyment—I am satisfied that whether the day had been clear and sunny, or as it was, it would have made but little difference. However, as strong excitement soon terminates, I recovered, in some degree, my wonted composure and habit of observation, by the time we were put on board our vessel. The heaving of the anchor, the cries, or songs, as they call them, of the sailors—and the bustle of hoisting the sails, soon drew my attention—Then the singing of the wind through the cordage of the ship, and the long drawn calls of the man who was heaving the lead, fully convinced me that I was bidding adieu, for a season at least,

"To my own—my native land."

On casting my eye over the ship, I found that she appeared in rather an homelier trim, than she did when lying at the wharf. The neat Brussels carpet in the cabin had given place to one of quite an ordinary appearance; all the curtains were removed, and most of the brass ornaments were hid under a strong covering of green baize. Every thing however is agreeable thus far. The disappearance of all our tinsel and finery, so far from diminishing our real comforts, has contributed to our convenience. Our passengers, who are about 22 in number, all seem determined to be mutually obliging—and the captain is the same pleasant man he is on shore.

April 21st.—This morning I left my *state room*, as our little apart-

ments are called, after a very good night's rest—my usual occupations of the chamber being performed, with almost as much satisfaction as if I had been in my own room on shore. The weather had cleared a little, and a light wind from the north-west was pushing us gently along our course. The man heaving the lead, and calling out the number of fathoms of water in which we were sailing, reminded me of Paul's voyage to Rome, "where we sounded and found it fifteen fathoms." We were about 50 miles from *the Cape*—the Bay here is very wide, and we seemed almost surrounded with fishing smacks and other small craft; we soon, however, slipped by all of them. At half-past eight o'clock, the time the passengers had previously fixed, we were summoned to breakfast, which I welcomed, as usual, with a good appetite. There appears to be a large supply of eatables on board—Our live stock consists of a cow and calf—six sheep—a dozen or more pigs—and ducks, chickens, and geese, innumerable.

3 o'clock, P. M.—We are now just off Cape Henlopen; the pilot is about leaving us, and all hands and hearts are busied in sending off their letters. Farewell; the wide ocean lies before me; one spot after another of my native shore fades away, like "clouds in the horizon." What events, what vicissitudes may take place, before I may be permitted to visit again the scenes of my childhood—if indeed this be permitted at all—but I forbear—again farewell.

—

March 22d.—At Sea.

After the pilot left us yesterday, we soon got out to sea with a fair breeze. The motion of the ship produced sickness in most of the passengers, and we all could scarcely keep our feet; any two of us in conversation might have been thought under the influence of ardent spirits—"We reeled to and fro, and staggered like drunken" men. At the supper table, we could muster 7 only, out of 22—and before 9 o'clock only three of us could be seen. Thus far I have entirely escaped any thing like nausea or bad feeling. Last night, though my first at sea, I slept very soundly. When I went on deck about seven this morning, I had the pleasure of witnessing the ocean in one of its most lovely faces. The sun was bright, and the wide waste of dark blue water was thrown into gentle heavings by its own influence; the white crests of the waves were *silvered* by the rays of the sun—these, and a thousand other peculiarities, all new to me, filled me with wonder and awe,

"As its billowy boundlessness opened before me."

The water within soundings is of a dark green, but that beyond the reach of the lead is of a deep indigo blue colour—a change which is no doubt produced by the light not being reflected from the bottom. The blue colour of the deep water is beautifully changed to pea green, or light blue, by the white foam occasioned by the wake of the ship. As this foam, if the vessel is making much head-way, is often projected in a broad thin sheet, for many yards over the surface of the waves, it often lies on, or rolls over the tops of the waves, like so much oil, without mixing with the denser water. This morning, the mate of our ship saw a long-boat filled with water, sweeping over the waves. This incident produced, of course, many unpleasant sensations. Where is the crew, which perhaps once manned this boat?—have they all gone down amidst the roaring of the waters?—What prayers have been offered up—what sighs and tears have been poured forth, by friends at home, for these wanderers on the deep, who may have thus untimely perished!

" Oh sailor boy, sailor boy, never again
Shall home, friends, or kindred, thy wishes repay,
But unbless'd and unhonour'd, down deep in the main,
Full many a fathom thy frame shall decay.
On beds of green sea-flowers thy limbs shall be laid,
Around thy white bones the red coral shall grow;
Of thy fair yellow locks threads of amber be made;
Decorations fantastic to caverns below."

The wind continued favourable all day, and carried us along at the rate of eight and a half knots an hour. In the evening the wind became more violent, and before we could haul in all our light rigging, which had been spread during the day to catch every breeze, one of the studding-sail booms snapt, and was carried away. This, together with the empty long-boat, created in my imagination so many frightful images, that I slept but little all night.

23d.—The wind continues still favourable. Most of my shipmates are still overcome with a horrible nausea of sea sickness, so that our breakfast was scarcely touched by any but the captain, Dr. G., Mr. W., and myself. We are now in the gulf stream, about 200 miles east of Delaware Bay—On drawing up a bucket of the water, its temperature I should judge to be about 80°—that of the air being 65°. It felt exactly as if it had been taken from a kettle near the fire—this difference of heat must of course be more remarkable in winter than in summer.

What a beautiful contrivance of the Great Author of nature is this gulf stream? By means of it, a constant and regular current, or circulation, in the waters of the ocean is established, which preserves it nearly uniform in its composition; though the saltness of the sea still varies with the latitude. It is a remarkable fact, that in tropical and polar regions this saltness is the same. The gulf stream is also the means by which heat is conveyed, from warmer to colder climates. The heated water rises to the surface in the tropics, and is carried in such quantities towards the north, that the warmth of the gulf stream is felt for more than a thousand miles—The tendency of such changes is to regulate and equalize the whole temperature of the earth. The sailors say that the gulf stream may be distinguished from the other parts of the ocean, by a difference in the colour of the water; but from my observation this is not the fact. There is also another error with regard to this stream, which rests upon higher authority than that of sailors. Dr. Franklin, and other writers, assert that what is called gulf weed, is every where interspersed through this stream, and is therefore a sign that you are sailing in it. This weed, however, is much more abundant out of the current than in it—Indeed, after passing its edge a few miles, the weed entirely disappears.

You all know that I have been a lover of natural history, in all its branches, from my youth up; the gulf weed, therefore, from the time of its first appearance, excited my particular attention. Its origin is mysterious. Whether it is produced at the bottom of the sea, and then rises to the surface, or whether it grows on the surface of the waves themselves, or whether it is an animal or vegetable production? are, I believe, questions still undetermined. Dr. Thunberg, who, I recollect, mentions it in his travels, supposes that it originates, and grows as it floats, on the bosom of the waters. This sea weed, which I think is a *fucus*, appears in small green bunches, composed of long and narrow fleshy leaves, which shoot out from slender stems. I have found it not unfrequently with little circular pods, which look like its fruit—specimens of which

I have gathered, to grace my collection of natural objects at home. Though this weed often lies promiscuously on the surface of the sea, I have seen large fields of it arranged in long narrow bands, separated from each other by intervals of water—which suggests to the mind the idea of its being planted in furrows, like wheat in a field. These bands always lie longitudinally, in the direction of the winds. I examined a good deal of this weed, expecting to find it the residence of a number of marine animals; but I found nothing lodged in it, but a small species of shell called the spirula spirorbis.

We have to-day an instance of one of those beautiful sunny days at sea, of which I have so often read—For my part I must say that a sunny day on terra firma, is vastly more agreeable. In our present situation, however, there is something peculiarly pleasant and exhilarating in fair weather, and a fine propitious breeze.

24th.—We are still sailing, as we have been since we left soundings, at the rate of 10 knots an hour, on our regular course. The heaving of the log, by which the speed of the ship is ascertained, is done every two hours, at the ringing of the bell—it is a very simple process. A triangular piece of wood, loaded with lead on one side, is attached by its three corners to a cord of known length—a sand glass, which discharges itself in a given time, is then prepared—the triangular piece of wood, or log, is thrown into the water, while the ship is under way, and sinking below the surface, in the direction of its loaded side, remains nearly stationary, and presents sufficient resistance to unwind a certain length of the cord, which is on a reel, in the time marked by the glass. I was very much interested to-day in observing the habits of a little bird, which keeps principally in the wake of our ship—no doubt to pick up any aliment which may be thrown overboard. This bird is the stormy peterel (procellaria wilsonii). It is called peterel, from the apostle Peter, because it seems to walk on the water. For hours I have stood at the taffrail, watching the motions of hundreds of these birds, some of them skimming gracefully over the surface of the waves, and curiously preserving the same ever varying curves—some climbing up the hills of water, and others in clusters, apparently at rest round an article of food. The sailors are very superstitious with regard to these birds, which they call Mother Cary's chickens—probably from some old witch or fortune teller of that name. I recollect a well-told story in Blackwood's Magazine, on this subject, to which I refer you—it is headed the *Fatal Repast*. It is supposed by many that the peterel, as it is seen in almost every part of the ocean, lives on the water entirely, and hatches its eggs under its wings—I need not say this is not the fact. It is surprising, however, what a length of time they continue on the wing; they have been the last objects which the darkness of the night concealed, and the first which the morning dawn has enabled me to discover. They utter a low note, something like *weet, weet*, which is quite audible when they are near the ship. This some of the sailors translate into wet, wet, and say it indicates stormy weather. It is generally supposed that this is the same species of peterel which inhabits both the European and American portions of the Atlantic; but though much alike, they are still different—That which sweeps over the vast range of the European ocean is called the pelagic peterel; and that which inhabits the American Atlantic is called Wilson's peterel—after our own great ornithologist. Think not that I say too much concerning these interesting little

wanderers of the deep—There is no one, perhaps, who crosses the Atlantic, but must feel indebted to them for many hours of amusement. At sea, every thing which tends to break the dreadful monotony of the wide waste of water and sky, amuses the mind. The only other living thing out of the ship that I have yet seen, is the *shear-water*, and a few gulls.

This afternoon a gale of wind caught us with most of our small rigging or *kites* hoisted, and before we could haul them in we had our studding-sail boom carried away. The wind continued to blow all night, and the ship to rock and groan most terribly. About 12 o'clock I had just *forgotten* myself in a nap, when I was roused by a tremendous blow, struck against the side of the vessel—The waves rushed in through the cabin windows or sky-lights; the ladies screamed, and confusion generally prevailed —For myself, I thought we were lost. My anxiety, however, was the apprehension of a novice, for one of the passengers, Mr. W., who had frequently been to sea, quieted most of our fears, by stating that we had "only shipped a sea—a very common occurrence." After this I slept but little, in consequence of the rocking of the ship, the whistling of the wind through the rigging, and the constant creaking and groaning noise produced by the working of the joints of the vessel, the masts, and the bulk heads. In the morning I could almost say with Shakspeare's Clarence—

"I would not pass another such night
To gain a world of happy days—so full of
Dismal horror was the time."

26th.—The wind still continues favourable, and we have now made almost one-third of the distance of our voyage. The grand banks of Newfoundland lie about 300 miles to the west. We have taken our present course, in order, as the captain says, to give the icebergs, which sometimes break away from their moorings at the North pole at this season of the year, a good birth. Before setting out on my voyage, I had read a good deal respecting the fisheries established at the great bank. I anticipated much amusement, and expected to add many articles of curiosity to my cabinet, by an examination of that interesting scene; I was therefore a little disappointed, at finding that this was now out of my power, although I consoled myself with the thought, that the fogs and dangers which almost always hang over that place, were also escaped. An iceberg, too, with all its terrors, I had also a desire to see, *afar off;* but I had now no chance of being gratified. It is remarkable how soon we become used to a life at sea—The unpleasant sensation first felt, of being alone comparatively, on the vast waste of waters, with only a plank between you and death, is now seldom experienced. I have been remarkably favoured, in not being for a moment sea-sick, though almost every one around me, except my friend and room mate, Dr. G., have been suffering. Religion, as our friend Dr. D. says, is the best thing to go to sea with. A peaceful conscience, a realizing, firm, and abiding sense of a superintending Providence, will contribute more to health, cheerfulness, and general comfort, than all the rules laid down by Dr. Franklin and others, on this subject. For myself I know not how I could have got along, or may still get along, in the voyage of life, without the little of this good thing, which I hope I possess. This afternoon we saw the first ship since we left soundings—We were not near enough to speak her, but I felt a pleasure in having human beings within sight. We soon passed her, at the distance of about a mile. In the descriptions of most voyages which I have read, I have noticed

some wonderful accounts of the feelings of the traveller, when he comes in sight of the first ship in the middle of the ocean—Throbbings, thrillings, ecstasies, and all those kind of things, are then judiciously scattered through the description. In the present instance, therefore, when the sailors cried out—"sail, ho," I was prepared at all points for something *exquisite*—but the ship passed us without producing any thing more than the plain, every-day sort of feeling, which I have just mentioned. A strong gale of wind springing up in the evening, we were obliged to reef our topsails; in doing which, the sailors were very expert, and presented to us landsmen an exceedingly interesting sight.

27th.—To-day is Sunday; but the weather is too rough to admit of any publick religious service being performed.

(*To be continued.*)

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. III.

4. Let us now inquire how a hurtful interference in missionary operations may best be avoided or prevented. For this purpose, it is primarily important that all missionary associations, whether acting as churches, or as voluntary societies, should be careful to guard against selfish views, to cultivate a truly liberal and Christian spirit, and to keep constantly in mind, that all genuine evangelical missions must have for their grand object, to which every other must be made subservient, *the salvation of immortal souls;* that thus they may contribute to extend the Redeemer's kingdom, and promote the declarative glory of God in the world. The disposition, motives, and object here brought into view, are, it is believed, nearly all that is requisite for the certain prevention of the evil which it is so desirable to avoid—They will ensure, as a natural consequence, every thing else that is necessary. Nor is there more danger that a narrow, exclusive, engrossing, or aggressive spirit and system, will be cherished and pursued, in the management of missions by churches *as such,* than in the operations of those which are conducted by voluntary associations. The truth is, that a *real* missionary spirit is *essentially* a spirit of expansive Christian benevolence; and where this is possessed, it will, in all cases, prove a powerful preservative against the workings of selfishness and bigotry; and where it is not possessed, selfish views and a desire of power and pre-eminence will, in some shape or other, be acted on and acted out, let the form of a missionary society be what it may. It is now more than two years and a half, since we inserted in the fourth volume of the Christian Advocate, an essay on this question—"How shall we maintain both Truth and Charity?"* We wish that those of our readers who take—and all ought to take—an interest in this subject, and who possess the fourth volume of our work, would turn to the essay we have named, and give it an attentive perusal. But for those who may not possess the volume referred to, and because the opinions we advocate are represented by some as savouring of a sectarian spirit, we quote from what was written at the time we have mentioned, by the same hand which now holds the pen, the following paragraphs—

"Let this matter be considered in reference to missionary operations—The writer of this essay is a Presbyterian, and he certainly does not think that he can lay claim to any extraordinary measure of Christian charity. He nevertheless is

* See Christian Advocate for 1826, the Nos. for August and September.

conscious, that he most sincerely rejoices in the success of Christian missions, as they are conducted by the Church Missionary Society of Great Britain, by the London Missionary Society, by the Baptist and Methodist Missionary Societies, by the Moravians or Unitas Fratrum, and by the American Board of Commissioners for Foreign Missions, in our own country: when he prays for the success of missionary labours, he has all these missions in his view; and he would, to a certain extent, cheerfully contribute his mite of money and personal exertion to promote them—Why? Because he believes that the immortal souls of the heathen will be saved when the great truths of the gospel, as taught by any of these sects, are cordially embraced and reduced to practice; and because he views this as infinitely more important, than that men should become Presbyterians.—Now the writer considers these views and feelings, as exemplifying the small portion of Christian charity which he possesses, far more than if he could rejoice in the success of *no* missions unless they were *Presbyterian*—conducted by men of his own denomination, and forming converts to multiply adherents to that order of church government which he prefers. Yet, while the writer can, as he believes, make this statement with perfect truth, he is not prepared to identify himself with any of the churches which he has mentioned. He is not prepared to do so, because he could not do it without compromising truth—Not essential truth;—not truth of the greatest importance; but yet truth which, while he remains a Presbyterian in sentiment, he feels that he is bound to maintain.

"Here is then, another reason why churches that regard each other as essentially orthodox, ought not to amalgamate, but to retain their distinctive character—They are bound *as churches* to maintain *truth*, as well as charity. How charity may be preserved and exercised, even in its greatest purity, we have already seen.* How truth, that is, what different churches *regard as truth*, can be *fully* maintained, without preserving their distinctive character, is by the present writer not seen—He believes it impracticable. Every denomination must be supposed to think that there is a foundation in truth, even the revealed truth of God, for those peculiarities in which its difference from others consists. If this is not believed, the difference ought certainly not to be kept up.†"

* This had been fully shown in the former part of the essay.

† We know there are some in our country who, in their zeal for missions, think and say, that if any church formularies whatever, whether in relation to doctrine or government, stand in the way of UNION *for the purpose of extended missionary operations*, such formularies ought to be disregarded and set aside, and that the sooner it is done the better. We must be permitted to think that the zeal of such persons is "not according to knowledge." We believe that every truth and duty revealed in Holy Scripture, is to be sacredly regarded, and to be considered as perfectly consistent with every other truth and duty, which is revealed in the same manner. We can therefore never think it right to give such a construction to the duty of sending the gospel to the destitute as to supersede a regard to any doctrine, or any institution, that derives its authority from the sacred volume. According to our judgment, we are to evangelize the world in such manner, and in such manner only, as will correspond with every truth of the Bible, and every ordinance of God's appointment. Now we do verily believe, that the doctrines of our Confession of Faith and Catechisms are plainly revealed in the Bible, and that enough is also revealed in that holy book to authorize us to adopt the Presbyterian form of church government, as coming nearest to the primitive pattern; and having thus adopted it, to regard and treat it as a divinely instituted ordinance. If we did not thus believe, we would say so openly, and leave the Presbyterian church. We think that Christian integrity, and even common honesty, would require us to take this course. For those who do take it, however we may differ from them in opinion, we retain an unfeigned respect. They act the part of candid and honest

If the temper and views set forth in this quotation be sincerely possessed by a church engaged in missionary operations, they will certainly lead to a system of practice which will never offensively interfere with any other church, or any voluntary missionary association; provided such church or association shall be found to cherish the same temper and views. Let all cherish them, and there will be much prayer of all, for the success of all. The missionaries of all will be instructed to regard each other as brethren, and when they meet, to treat each other fraternally, and mutually to afford aid, whenever it is necessary and practicable. While each will labour with alacrity and assiduity in its own field, care will be taken not to trespass on the field of another—Friendly arrangements will be formed, with a view to avoid every such trespass. If errors are committed through inadvertency, kind communications will immediately lead to their correction. A courteous Christian correspondence by letter,* and perhaps, as occasion may offer, or require, a personal visitation of members, delegated from one body to another, will take place. Information of missions in preparation, and of the places or region to which they are destined, will be communicated. Nay, occasional contributions of pecuniary aid may be made, by the supporters of one missionary corps to those of another, as was done in the case of the Baptist missionaries in India, and as is now doing by the members of the established church of Britain to the Moravians, of which notice was taken in our last number.

Such then are, briefly, the means to be used, to prevent a hurtful interference in missionary operations.

men. But we confess that we know not how to appreciate the candour or honesty of any man who remains in a church for the purpose of subverting it, or with a willingness that, for whatever reason, it should be subverted by others. If he thinks it ought to be subverted, let him avow what he thinks, and act upon his avowal, without disguise. No regard to an important end will justify even the tolerance of unlawful means—the violation of truth and fair dealing—in order to reach it. Such violation is downright Jesuistry, and a most fearful denunciation is, we know, pronounced on those who say "let us do evil, that good may come."

* About five-and-twenty years ago, the Standing Committee of Missions of the General Assembly (to which the present Board of Missions succeeded in 1816,) addressed a circular letter to nearly all the Protestant Missionary Associations then known to exist in the world. The letter was penned by the present writer, at that time chairman of the Standing Committee of Missions. It contained a statement of what had formerly been done, and of what was then doing, in the cause of Missions, by the Presbyterian Church. It requested a fraternal correspondence by letter, with the several associations to which it was addressed. It asked for information relative to the number of Missionaries employed, their locations, their success, and what new missions were in contemplation. It solicited remarks on what had been found to be the best kind of education, and the best sort of attainments, for Missionaries: and for friendly advice on the best method of conducting missionary operations—with several other particulars, which our space will not permit us to recite. These letters received prompt and most gratifying replies. From the Baptists, the reply was written and subscribed by the distinguished and excellent Andrew Fuller; and from other denominations, by their most prominent members. The chief reason why this correspondence was not continued was, the portion of time and labour requisite to keep it up—For the whole burden of missionary concerns then fell on a few men, who bore it gratuitously, while they were heavily laden with indispensable professional engagements. Such an officer as a General Agent and Corresponding Secretary, with an adequate salary, had not then been known or heard of in this country. We make the statement contained in this note to show, that a friendly correspondence between missionary corps, of different communions, is not an untried speculation. The experiment has actually been made, and made successfully. The Presbyterian Church took the lead in making it; and we know that the present Board of Missions of this church, are cordially willing, and even desirous, to open a friendly correspondence with every other orthodox Missionary Association in the world.

In order to avoid the evil contemplated, no amalgamation of associations is necessary, or even advantageous. The desired object can be secured only by every missionary body (whether that body exist in the form of a church or of a voluntary society,) possessing and exercising a truly Catholick spirit—a spirit which, while it provides, as it may and ought to do, for every thing, in its own direct operations, that is believed to be required by an adherence to gospel truth and order, shall cheerfully and fully concede to others what it claims for itself; shall sincerely wish well to every institution of a missionary kind, which is believed to be calculated to win souls to the Redeemer; shall make it an object to shun all collision with every such institution; shall respectfully propose to others any measures which it may deem proper and necessary, and meet with kind and liberal sentiments all measures proposed by others—having for their object the promotion of harmony and efficiency, in the sacred and glorious cause of sending the gospel to the destitute, and of fulfilling the command of the Saviour to evangelize the world. Without a system of proceeding something like this, a hurtful interference, and its numerous evil consequences, can never be prevented; and with such a system, no injurious conflicts of missionary bodies need to be apprehended. It is gratifying to observe that the course here indicated, has, to a considerable extent, already been pursued, without any formal arrangements made for the purpose. Where, among all the Protestant* missions that have hitherto been sent forth, has there been any interference, collision, or controversy, in regard to a particular sphere of missionary operations? We have heard of none; and without great folly, as well as bigotry, none will occur, while the field is the world, and so large a part of it remains entirely unoccupied. We know too that the missionaries of the Moravians, the Episcopalians, the Baptists, the Methodists, the Congregationalists of Britain, and of our own country, have occasionally come in contact; and in no instance have we heard of any controversy, or unbrotherly behaviour. On the contrary, we have heard of instances, not a few, in which sympathy and assistance have been extended to each other, when they have been called for by circumstances of affliction or destitution. Experience, therefore, has already gone far to prove the truth of our position, that *a genuine missionary spirit will ensure the avoidance of all injurious interference, among the missionary corps of different denominations*, in the prosecution of an object so dear to them all.

(*To be continued.*)

* As to any fraternal intercourse between Popish and Protestant missionaries, it is manifestly impracticable, and even undesirable. We regard the Romish Church as "the man of sin," and the members of that church, many of them at least, regard us as in a state worse than that of the heathen. How "can two walk together" who are so far from being agreed?

SPEECH IN THE GENERAL SYNOD OF ULSTER.—IRELAND.

(*Continued from p.* 117.)

Having now, Sir, endeavoured, and I hope successfully, to overturn a host of straggling objections collected from different quarters, I come to engage with the condensed phalanx which Mr. Montgomery has so powerfully led on against us. Permit me, Sir, to pause for a moment, and pay the tribute of my admiration to the splendour in which he has exhibited his array of argument. When last year he depicted the miseries of a minister's unhappy wife, whose husband came home to her, having avowed his real religious opinions, I could scarce refuse a tear to the imaginary distresses of "the admirable tragedian." But when, this year, Sir, he summoned up the full energy of his powers, and gave us, scene after scene, in every possible variety, I almost was induced to forget the presence of Moderator, and Synod, and the crowded au-

dience around us, and to believe myself transported to Arabia, and witnessing a modern exhibition of Aladdin and the wonderful lamp. I could almost fancy I saw him rub this lamp of wonders, while the first scene presented me with a lecturer on polemic theology. The lecturer began with announcing, with all due solemnity, this important proposition—"Religion is a matter entirely between a man and his God." This proposition sounds well. It served the lecturer to show, that we, as a Synod, could, therefore, have no possible right to interfere in the matter. It is strange, Sir, how nearly a proposition can approach to truth—and, after all, be untrue. That religion is a *matter between man and his God*, is a truth most certain; but that religion is a matter *entirely* between man and his God, is an assertion most unfounded. Were the lecturer's proposition true, I wonder how a minister should attempt to interfere in the religious instruction of his parish. Why is he to be instant in season and out of season, to exhort, rebuke, with all long suffering and doctrine? Were the proposition true, I wonder why Paul has said, "Now, then, we are ambassadors for Christ; as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled unto God." Were the proposition true, well might our children turn round upon us, and say, "How dare you press upon us the reading of the Bible, the committal of Catechisms, or the troublesome attendance of the Sabbath? There is a great man who has lately discovered that religion is *entirely* a matter between man and his God; and therefore we beg you will not interfere. If you attempt, in any form, to influence our minds, you are interfering in a matter in which you have no concern." I wonder what criticism the lecturer would make upon a juvenile essay of this description. He would reply—"You are mistaken, my children. Religion is, indeed, a matter between God and a man's conscience: but the means by which the knowledge of it is to be brought to the mind, and the power of it pressed upon the conscience, are committed to me as your parent; and I am commanded by God himself, in Deut. vi. 6, to teach you diligently in his holy commandments; to employ every possible exertion to show you the truth, to preserve you from error, to lead you to holiness; and thus to bring you to the knowledge of religion, with prayer and hope, that you may enjoy its comforts." And is not this Synod, Sir, in place of such a parent to the people? Is there a single duty to which the natural parent is bound, which we, the spiritual parents, are permitted to neglect? Not one. Religion is not then a matter *entirely* between a man and his God. But there is a large portion of its outward instrumentality which is entirely a matter between man and man; yet regulated in its ministration, not by the will of man, but by a strict conformity to the revelation of God. It is upon this principle, Sir, that this Synod is bound, humbly, yet vigorously, perseveringly, and zealously, to interfere in the religious instruction of the people—to protect them from error—to furnish them with wholesome instruction in the truth—and edify, in faith and love, the body of Christ committed to their care.

The second proposition announced by our lecturer was this—"I will be accountable to no man in matters of religion, as no man can be accountable for me." This is another of those simple, yet splendid fallacies, by which inconsiderate minds are led captive. 'Tis a bit of common glass, finely cut, and set as a jewel; deriving its play of colours from a little foil ingeniously placed beneath it. Take it asunder—the colours, and the beauty, and the value, are gone; and a bit of glass, worth not one farthing, is all that remains of your precious gem! I shall separate then this gem from its setting, that its true value may be ascertained. "No man can be accountable for me." This is the reason, the gem of the argument. Now, if by "accountable" you mean that no man can be made a substitute for you, so that he may perish, and you be saved, I freely admit its correctness. In this sense take it; and draw what conclusion you may. But our lecturer is too wise a man to exhibit such truisms to his pupils. In opposition, then, to the only other meaning he can have, I am ready to affirm, and to confirm it by the word of unerring truth, "that men, in certain circumstances, are *accountable for one another*," and that too under the most awful penalties that the Divine Word has revealed. Ezek. iii. 17—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, *but his blood will I require at thy hand.*" Where is now, Sir, the high sounding proposition, that one man is not *accountable* for another? God has spoken, and it is fled; and the sound of its error shall be heard no more. Yes, Sir, Mr. Montgomery shall be *accountable and awfully accountable*, for every word of truth or of error that he has uttered to his congregation. And the minister that instructed Mr. Montgomery, if he kept back the

Gospel from his youthful mind, or imbued it with one tinge of erroneous doctrine, shall, upon his part, render an awful account for the neglect, or misdirection of that giant intellect. And we, Sir, every one of us, must be *accountable for the souls of our people*, if we have neglected to warn them against error, to solicit them to the truth; and if they fall and perish, through our indolence, indifference, or misdirection, *their blood will the Lord require at our hands.*

The other fragment of the lecturer's proposition—"I will be accountable to no man in matters of religion"—is a bold, and open, and heroic announcement—yet totally inconsistent with the purposes of the Gospel. I have already proved that the object of the Gospel is to bear witness. Now, an *unaccountable witness* is rather a novelty in jurisprudence. It is unlike the conduct of Paul. Acts xx. 27—"I have not shunned to declare unto you all the counsel of God." And it is only by this open and unreserved declaration that the Apostle is able to say in the 26th verse—"I take you to record, this day, that I am pure from the blood of all men." Mr. M. is also at total variance with the advice of Pet. iii. 15—"Be ready always to give an answer to every man that asketh a reason of the hope that is in you." This advice clearly indicates an unrestricted accountability, not only of our faith, but of the grounds and reasons upon which our hopes are rested.

But as lectures, Sir, are tiresome things, the lamp was rubbed, and the scene was changed. From the comfortable meeting-house of this peaceful village, we were instantly transported to Spain, and found ourselves situated in the great sphere of Madrid. The bells were tolling sullenly from the steeples of the proud escurial; a dark procession was advancing with slow and measured steps. I saw certain prisoners whom they were conducting to execution. Their garments were painted with evil spirits and flames. And I saw the rack, and the other instruments of torture; and I saw the faggots that they had heaped up to feed the murky fires of their *auto da fe.* And I heard the prisoners groan and shriek in the midst of their tortures—I started as from a horrible dream, and I exclaimed, what is all this!!—"Oh!" replied a proud Castilian that was standing by—"It is merely a Presbyterian minister requested by his brethren to declare his *real* religious opinions."

By another dexterous turn of the lamp, the scene changes from Madrid to Moneymore; and we pass from the horrors of the Inquisition, to the solemnities of the communion.—Mr. Barnet had declared, what I believe every evangelical Presbyterian in the kingdom will declare, that he was not an advocate for what is called *open communion;* and that, under certain circumstances, he would feel himself warranted in denying, to certain individuals, admission to the Lord's table. Mr. M. professed himself horror-struck at such an audacious interference; and to complete the tragedy, thought fit to kill the applicant on the very night of the refusal. All this, no doubt, semed very fine, and quite irresistible, to the advocates of, what is called, open communion. But I do profess myself so much a pupil of "the old school," that I believe it to be in direct opposition to the word of God. Will Mr. M. read, at his leisure, 1 Cor. v. 11—and then say, if we are not with such characters to eat an ordinary repast, are we to make no attempt to exclude such characters from the sacred ordinance of the Lord's Supper. Will Mr. M. also consider 1 Cor. xi. 27, and will he then say, whether Mr. Barnet, who instructs, exhorts, and warns, or even authoritatively forbids the unhallowed approach of ungodly men to the Lord's table, or those who admit all characters, without any distinction, be the real friends of such unhappy individuals? That the scrupulosity of examination has been greatly relaxed, that the fence of discipline has been sadly broken down, and that, under the pretence of liberality, licentiousness has been encouraged, are melancholy marks of the degeneracy of churches. Nevertheless, the foundation, a discriminative discipline, remains unshaken, both on account of the danger of unworthy communicating, which affects the communicant himself; and upon account of the duty of the Church, to preserve, as far as possible, the purity of her fellowship, and the efficiency of her discipline.

Scarcely ever in my life, Sir, was I more surprised, than when, from this solemn scene, we were magically transported to the top of Parnassus—where "the Goddesses around did throng, and all the Muses nine,"—while Mr. M. himself appeared in the midst—the "Magnus Apollo" of the assembly. Then, by way of relieving our tired faculties, we had a farce—and "mental lodgment," and "private judgment," rung again and again in our ears—and "we did laugh, sans intermission, an hour by his dial." But, in midst of our amusement, the lamp is rubbed again; and lo! we are transported to the lofty mountains of Dungiven. The sun is riding high in the heavens; his beams are sleeping on the heath; the peasantry are pursuing their peaceful toils, and the children are gathering the fuel for the ruddy bonfire of midsummer. The cattle are ruminating in quiet, or lowing

to responsive echoes: and the clear blue sea sparkles in the distance of the west, reflecting the beauties of the scene in the mirror of its placid bosom. The genius of the scene is rolling slowly along, enjoying at once the beauties of nature, and the comforts of his easy chariot; and his mind is indulging in all the reveries of the sublime and beautiful, or soaring into the loftier contemplations of exalted piety. But mark ye, how suddenly and lamentably the scene is changed. The contemplations of philanthropy are interrupted and disarranged; and the late placid face of nature assumes a sudden and unaccountable scowl, indicative of some mighty, and monstrous, and adverse agency. Can the Muses of epic poetry or tragedy, account for this wondrous change? or, if there have arisen a Muse of novel or romance, can she aid us in explaining the phenomenon? Yes, between them, somehow, they have discovered a solitary Calvinistic minister, plodding his weary way to the meeting of the Synod of Ulster, and nature has shrunk affrighted at his presence, and the genius of Arianism has participated in the discomposure. John Calvin, I have heard many a charge laid at thy door; and, from Pope, I have heard of "Presbyterians sour;" but the master-charge of all remained for you, Mr. Montgomery, when you made the presence of a solitary Calvinist cast a gloom over the festivities of nature. If this thing be a jest, 'tis a very good jest. But Mr. M. is no joker. If it be meant for a picture, 'tis a very good picture; and as fine a specimen of the "creative," as you would wish in a summer's day. But Mr. M. avers that it is sober earnest, and real fact. Then as such let us examine it.

Look out upon that placid scene which the lamp of Aladdin has summoned up before you. Mark well the genius of the story entranced in the contemplation of its loveliness. The scene is overcast—the reverie of pleasure is interrupted; and the cause of disturbance assigned, is the unhappy appearance of a solitary Presbyterian minister. Alas! how prone are we, poor mortals, to ascribe to others the evils which we should charge against ourselves! When the philosophic reverie of Mr. Montgomery was so unhappily interrupted by the presence of this Calvinistic intruder, had he paused to turn his eye from the bright sun and blue waters of the west —and had he cast one glance to the eastern side of the horizon, he would then have discovered, that his disturbance arose not from the presence of this unwelcome visiter, but from the consciousness of the bitter things that he himself had recorded against him or his brethren. In the east, he would have seen flaming on high a banner, inscribed with the terrific words —"UNANSWERED, and UNANSWERABLE;" and beneath this title, he would have read the following list of names, and charges the most comprehensive in crime, that has ever yet been recorded in the annals of liberality. In the front, you read how this man and his brethren are charged with conjoint "weakness and wickedness." Our effort in what we believe the cause of truth, is denounced as "an impious attempt." Then follow, in rapid succession, "impious vanity,"—"make hypocrites of the weak, and the crafty, and the worldly,"—"you clasp, with the grasp of friendship, the hand that is black with the stains of perjury,"—"falsehood and dissimulation are your bonds of union,"—your course of procedure is "tyranny, Jesuitism, and hypocrisy,"—"libel on the Deity,"—"impious supposition,"—"solemn signature to a lie." Then we have the "bigotted multitude,"—then a man whom we compel to bring "falsehood upon his soul:" then follow "these fanatical times," —"fury of persecution,"—"traitors among us,"—"treacherously turning on their comrades,"—"*real* traitors,"—"ignorant enthusiasts,"—and the "lowest dregs of fanaticism;"—while, to bring up the rear, something is hinted about the "malignity of a demon." Now, the whole of these accusations, so blazoned on high, are accompanied with the critical observation, that the "Old Lights" of this Synod had "adopted a vulgar system of abuse." If they have done so, I am really ashamed of them. Abuse is at all times bad sense, bad argument. But vulgar abuse is worse than mere abuse, because it is lower in the scale of civilization. Should any of my brethren, then, feel inclined to improve the system of abuse, I know not any method by which they could so effectually rise from the *vulgar* to the *polished* style, as by committing the foregoing choice epithets to memory, and employing them upon all occasions when they may feel abusively inclined. And if, by such employment, their abusive capacities be not sufficiently invigorated and elevated, I do pronounce them beyond instruction; and would earnestly entreat them to lay the practice aside for ever. Which side of this house has most erred by the employment of abusive phrases, it is not for me to decide; yet I have judged it necessary to cull the few foregoing "flowers of Arian rhetoric,"—the very "elegantiæ" of the school of "civil and religious liberty,"—because the reading of them in the pages of a newspaper, was originally sufficient to throw half a kingdom into a kind of hysterics of delight, and to induce their publication, "*solely* with a view of disseminating prin-

ciples of *Christian charity* and *mutual forbearance* amongst persons of all religious persuasions." And perhaps, Sir, upon the principle of "lucus a non lucendo," they may be tolerably efficacious in producing the desirable result. And I am not without a kind of belief that the men who used them once, would not now utter them again; and that he himself has been the first patient to experience a cure from the severity of his own prescriptions.

Having now, Sir, endeavoured to dispose of that part of Mr. Montgomery's address which I would denominate the "picturesque," I come to submit to you a condensed view of whatever can be considered "argumentative."

As the very front of our offending, we are accused of "prescribing a creed" to our brethren. I answer—we prescribe no creed. We openly tell our own opinions. We say to those who wish to join us, "what are your religious opinions?" If we cannot agree, we part as we met. We *give* our own opinions openly; but we *prescribe* them to no man.—I have already, Sir, given you my views of what is called "private judgment," and, in my statement of principles, this house appeared universally to acquiesce. I shall, therefore, only now add, that while I cannot recognise the use of "private judgment" as a right from God to think as a man pleases without restraint from the revealed will of God, I do not therefore imply, that any man has right, or privilege, or power from God, to interfere by coercion with the private opinions of another. I disclaim such interference with any man, except by counsel, advice, or argument. I permit no such interference with myself, except when men come armed with the mere weapons of logical discussion, and scriptural argument. If, by "private judgment" is merely meant, that no public body has a right to *prescribe* opinions to private individuals, I most heartily assent to the proposition. But the same principle that refuses to the public body the right to *prescribe* to the individual, refuses to the individual the right to *prescribe* to the public body. My private, my individual opinion is—that we should not hold intimate church fellowship with persons differing from us on fundamental doctrines of religion. Mr. Montgomery thinks we should be united, though of the most essentially discordant materials. Whether now, must Mr. M. or I surrender our individual opinions? My plan is, to leave Mr. M. free to form his opinions, and to propagate them as he may, but not in my company, or under my sanction. Mr. M. is determined to keep in our company, though not over agreeable, with the benignant wish of converting us from our error—and, trifling as the influence of our sanction may appear in his eyes, he is determined to exhibit it in the eye of the world. And will we, *nil we*, he and his brethren will not part from us. Who now *prescribes* the creed in this case? I answer, it is Mr. M. and his friends who wish to exercise over our faith such overwhelming lordship, as will not even permit us to choose our own company.

To prove, however, that we should rest fully satisfied with the principles of his faith, Mr. M. declares, "the Bible is our (the Arian's) creed." So says every Socinian in the kingdom. Yet, would Mr. M. therefore give him the right hand of fellowship? But, when Mr. M. announces "the Bible is our creed," surely this is as much a creed in "*human language*," as the Westminster Confession or Thirty-nine Articles! Had I Cruden's Concordance before me, I am afraid I should search in vain for such an announcement. Strange! that Mr. M., who has such an aversion for what he calls "*human language*," in declaring his religious opinions, should yet manufacture a creed in which *Scripture language* is not to be found. To illustrate the delusiveness of Mr. M.'s declaration, I merely reply—you say, the Bible is your creed—we ask you, *what Bible?* The Arian Bible? The Socinian Bible? or the plain "orthodox" Bible? Till these questions be answered in plain, intelligible "human language," Mr. M.'s declaration of creed conveys no more of his *meaning* than if it were spoken in a language we did not understand.

But you must not inquire into our opinions, says Mr. M., for, "when creeds were formed, corruptions began." This proposition is marvellously near the truth. Reverse the ends of the sentence, and you have it perfect. It will then stand thus. When corruptions began in the Churches, then creeds were formed to counteract them. The corruptions of Arius surely preceded the Nicene creed, or else my knowledge of Church history is wonderfully erroneous. That the best and most Scriptural creeds have formed insufficient barriers against error, is a fact I will readily admit. But wherever they have been inefficient, the fault has been in the administrators, not in the law. The Church of Geneva has been overwhelmed with neology; but not till after her ministers had begun, under the influence of Voltaire, to "take the liberty" of dispensing with her established creeds. Just the same was the case of the Synod of Ulster. In proportion as her Presbyteries adhered to their public formularies, in the same proportion did they retain their orthodoxy. In proportion as Presbyteries laid their formularies aside, in the same proportion

were they overspread with Arianism. And just in proportion to the return of Presbyteries to orthodoxy, has been their resumption of the ancient formularies of the Church of Scotland.

But, says Mr. M., "we hold all that you hold," as essential to religion; and he undertakes to prove this by a public repetition of all that Scripture declares about the dignity of the "Son of God." You, says Mr. M., *hold* this, we *hold* the very same. No doubt, I reply, you hold the same *words*; but mere *words* are but *sounds*; it is your *meaning* we would have. And until you tell us the *meaning* you attach to the *words*, we really do not know whether we hold in common to the amount of *one single idea*.

Mr. M. replies by repeating a roll of Scripture phrases.—Now surely, he observes, we hold the *truth*; for "the *truth* is in the Scriptures." No doubt of all this; the *truth* is in the Scriptures; but Mr. M.'s *meaning* is not in the Scriptures. —The *meaning* he attaches to Scripture, is, in his own *heart and head*—let him tell us what is there, and we will know how to reply to him.

Let us then, says Mr. M. leave "*all disputed* points; points *trifling* and *unessential*;" and let us come to an agreement upon undisputed, important, and fundamental matters.—(Mr. M.—"I did not use the word 'trifling.'")

Mr. M. Sir, denies that he used the word "trifling." But I noted it down at the moment it was uttered; and my friend, Mr. Houston, with whom I have never spoken upon the subject, has it also in his notes. A coincidence sufficient to establish my correctness. Mr. M. no doubt, remembers how he applied the word "trifles" to the same subject at Strabane; and perhaps he has some slight recollection of the application I made of it in reply to his "unanswered and unanswerable" speech. But as he now denies the use of it, I waive all reference to that part of the subject; and confine myself to the words he has not denied—"undisputed and unessential."—And if, Sir, our creed is to be formed of "undisputed points we must far excel those individuals who are characterized as "scanty in creed." There is not a point in religion that has not been over and over again disputed. The existence of the world, the very being of God, as a spirit, have been disputed. Were we to take Mr. M.'s advice, and avoid any disputed point, we might fly round the world like Noah's dove, and return with wearied wing, to our meeting in the Synod of Ulster, without obtaining one single spot of undisputed ground as a rest for the sole of our foot.

And, alas! Sir, is it come to this! that the character of our Lord himself is announced as a point "not essential."—Surely, Sir, the doctrine of his deity is *essential* to the *Bible*, for the "Word was God." Surely it is *essential* to my *salvation*, for I require an Almighty Saviour. Surely it is *essential* to our *worship*, for men are commanded "to honour the Son, even as they honour the Father." Surely it is *essential* to our *principles*, for while the Bible demands of us to *love* the Lord, our God, with *all our heart and all our soul*, the same word declares that the *love of Christ* constraineth us; and that if any man *love* not the Lord Jesus Christ, let him be anathema, maranatha. If this doctrine, then, be not *essential*—after its rejection, what can be essential? Justification by faith has been well said by Luther, to be "articulus stantis vel cadentis ecclesiæ;" and I would not hesitate to say, in humble imitation of so great a man, that the doctrine of our Saviour's supreme and essential deity, is, "articulus stantis vel cadentis mundi."

However the Churches of Christ are found to differ upon minor points of doctrine and discipline, upon this great and fundamental article there has ever been a most striking uniformity. After this, and every other point of uniformity, I believe it to be our duty to labour. But Mr. M. gravely informs us that "any attempt at uniformity is a striving against God" I do not wish to secularize the talents of Mr. M. when I wish he had been a Painter instead of a Divine.—You recollect how his eye roamed over the varying undulations of hills, and valleys, and green fields, and barren heaths, and all the wonderful dissimilitudes "of the human face divine;" even the clouds themselves were compelled to lend their morning blushes, and their evening grey, to furnish the wondrous catalogue of varieties with which nature abounds. The picture, I confess, was beautiful; but Scripture and argument were sadly wanting. But there has not yet been discovered a universal genius. We are not therefore to be surprised, if Mr. M., while he charmed us with his painting, fell off in his logic. The world is not a uniform plain, says Mr. M.: ergo, let not two of you have the same articles of faith. There are not two human faces alike, says Mr. M.: ergo, any attempt to bring men to think alike on religion is to strive against God. I do declare, Sir, if this be reasoning, I require some additional lectures from Mr. Montgomery; for it is a mode of coming at conclusions of which I have been hitherto in profound ignorance. Visible and material objects are unlike one another; therefore, concludes Mr. M., the souls of men, which are invisible, and spiritual, must in their conceptions of *truth*

be unlike one another—and any attempt to bring men to uniformity of opinion about what *truth* is, will be found "striving against God." Let us, however, hear the opinion of Paul upon this point.—Eph. iv. 13.—"Till we *all come in the unity of the faith*, and of the knowledge of the Son of God, unto a *perfect man*, unto the *measure of the stature* of the fulness of Christ; that we henceforth be no more children tossed to and fro by every wind of doctrine—but speaking the *truth in love*, may grow up into him in *all things* which is the head, even Christ." These words require no commentary.

An outward uniformity might be produced by the mere taking or signing of *tests* and under the influence of *pains or penalties*,—by the terror of censures, suspensions, or degradations; but from such attempts at uniformity my heart recoils. But I seek a spiritual uniformity, produced, under grace, by freely laying open my own opinions, and by as freely ascertaining the views and dispositions of those who might wish to join me in religious companionship. Such an uniformity I believe not only agreeable to the will of God, but absolutely necessary to the attainment of the end for which Churches were instituted—the edifying of one another in truth, and faith, and comfort, and love, which are in Christ Jesus.

But if you make any such inquiries into religious opinions, "you will," says Mr. M. "press hard on the brethren." Such an argument requires no answer. That man must have a curious idea of his own opinions when it *presses hard* on him to reveal them.

(*To be concluded in our next.*)

From the Christian Observer for December, 1828.

ORIENTAL ILLUSTRATION OF PSALM xxiii. 5.

"I confess," said Captain Wilson, "that, since my return from India, I have been forcibly struck with several things, which prove the Scriptures to be an Eastern book. For instance, the language of one of the Psalms, where David says, 'Thou anointest my head with oil, my cup runneth over,' most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself, in the house of a rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me, at the same time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house. I think the inspired poet expressed his sense of the Divine goodness by this allusion."

THEOGNIS.

A NEW YEAR'S EVE.

From a Poem with this title, by BERNARD BARTON, *just published.*

Once more, "A NEW YEAR'S EVE!" My strain began
With sober thoughts, with such it well may end;
For when, oh! when, should these come home to man,
With such a season if they may not blend?
My gentle reader, let an unknown friend
Remind thee of the ceaseless lapse of time!
Nor will his serious tone thy ear offend,
If love may plead his pardon for the crime
Of blending solemn truth with minstrel's simple rhyme.

"I would not trifle merely, though the world
Be loudest in their praise who do no more;"
A standard is uplifted and unfurl'd;
The summons hath gone forth from shore to shore;
In thought's still pause, in passion's loud uproar,
Thine ear has heard that gentle voice serene,
Deep, but not loud, behind thee and before;
Thine inward eye that banner too hath seen;—
Hast thou obeyed the call? or still a loiterer been?

Canst thou forget who first, on Calv'ry's height,
  Lifted that glorious banner up on high,
While heaven above was wrapped in starless night,
  And earth, convulsed with horror, heard the cry,
ELI, ELI, LAMA SABACTHANI?
  Look back upon the hour of grief and pain;
For THEE He came to suffer, and to die!
  The blood he shed must be thy boon or bane,
Let conscience answer which! He hath not died in vain.

Christ died for ALL. But in that general debt
  He bled to cancel—dost not thou partake?
Is *thine*, too, blotted out? Oh, do not set
  Upon a doubtful issue such a stake?
Each faculty of soul and sense awake;
  Trust not a *general* truth, which may be vain
To thee; but rather, for thy Saviour's sake,
  And for thy own, some evidence attain:
For thee, indeed, he died—for thee hath risen again.

Are thy locks white with many long-past years?
  One more is dawning which thy last may be;
Art thou in middle age, by worldly fears
  And hopes surrounded? set thy spirit free,
More awful fears, more glorious hopes to see.
  Art thou in blooming youth? Thyself engage
To serve and honour HIM who unto thee
  Would be a guide and guard through life's first stage,
Wisdom in manhood's strength, and greenness in old age?

Review.

M'CALLA ON CHRISTIAN BAPTISM.

(*Continued from p.* 131.)

Beza now proceeded to the exposition of the doctrines of the reformed churches; not omitting an explicit mention of the duty of obedience to kings and to all in authority, which, he said, was constantly inculcated by all their ministers. After which, he concluded his oration in the following manner—"But O king, if it has happened, or should hereafter happen, that any one professing to be of our party, should prove rebellious to the lowest of thy servants, we solemnly declare, that such persons belong not to us, nor have they any more determined opposers than we are. It is truly, O king, a zeal for the glory of God, and the allegiance which we owe to your majesty, together with a sincere love to our country, and especially to the church of Christ, which have induced us to appear here this day. And our hope and prayer is, that God, of his infinite goodness, would vouchsafe to you, the same blessing which he formerly granted to young Josiah: And that under your auspicious influence, O queen, the happy days of queen Clotilda might be renewed, by whose pious exertions, God was pleased to disseminate the knowledge of himself through this kingdom. This, O king, is our hope, for which we are willing to lay down our lives. And our earnest prayer is, that we may be permitted to see that golden age of the church, in which all honour and glory shall be given to our Lord Jesus Christ;—when he shall be worshipped and served by all!" Then presenting a copy of the confession of the French reformed churches, to the king, he said—"We entreat your majesty, not to look upon our rude and unpolished speech, but on our hearts, devoted

to your service. But since the heads of our doctrine are contained in this confession, more perspicuously and fully expressed than they have been by me, we entreat that you will receive it at our hands: and we hope that after we shall have conferred together, with all sobriety and reverence, we shall be able to come to some agreement; but if our sins should prevent us from receiving this great benefit, we doubt not but that your majesty will, without prejudice to either party, provide for the common good of all."

Beza's speech was not well received by the pontiffs; for as Thuanus informs us, he had scarcely finished speaking, when Cardinal Truro addressed the king, in a voice tremulous with rage, saying, "The dignitaries who have come to this place have acted in opposition to the sentiments of their own minds, and have done violence to their own feelings, in remaining to hear these new evangelists discourse: but in doing so, they have obeyed the express command of your majesty. They foresaw that by attending this convocation, they should have the mortification to hear many unworthy and contumelious things against God, which must be offensive to the ears of the king, and all pious persons; therefore, from the first, they had entreated the king not to require their presence at this meeting." And then he besought his royal majesty not to pay the least attention to what he had heard, but to suspend his judgment and not suffer his mind to be preoccupied with their false doctrines, until there should be an opportunity for one of the dignitaries of the church to demonstrate the falsehood of what had been uttered, in his royal presence; promising, that the king and all the assembly should understand the difference between truth and error. He then demanded that a day should be appointed for him to give an answer; and he besought the king, in the mean time, to adhere steadfastly to the religion of his ancestors. He moreover said, "that had not he and the other dignitaries been restrained by the authority and command of the king, they never would have suffered a discourse, containing so many abominable things, to be continued in their presence." Thuanus informs us, that this burst of indignation was occasioned by something which Beza said, respecting the real presence of Christ in the sacrament of the Lord's Supper. For while he acknowledged that in the Eucharist we do, in an ineffable manner, partake of Christ, "*yet, as to his human body,*" he said, "*it was as far from the bread and wine, as heaven from the earth.*" At which there was a general murmur of disapprobation through the assembly, and Cardinal Truro was greatly enraged.

The object of the Romanists now was, to break off the conference, on one pretext or another. But while the pontiffs were conferring together about the proper manner of answering Beza's speech, it is said, that Cardinal Lothario observed—"I wish he had been dumb, or that all we had been deaf."

After much discussion, it was agreed that an answer should be returned to only two heads of Beza's doctrine. The first of which related to the Lord's Supper; the second, to the church and its ministers.

Next it was resolved, to propose to the reformed pastors a confession of faith, which if they refused, they should be proceeded against as heretics; and thus the conference would be brought to an end. When the Protestant ministers heard of these things, they sent in a remonstrance to the king and queen, begging that all the benefits of the conference might not thus be lost. Some weeks elapsed before the conference was renewed;

at which time, Cardinal Lothario delivered an elaborate speech, in which, contrary to the opinion of Truro, and most of the ecclesiasticks of his party, he expressed a wish that the conference might be continued. On the two points to which the pontiffs had agreed to confine themselves, he disputed very ingeniously—professing his determination to live and die in the belief of the doctrines of the church. When this discourse was ended, Cardinal Truro and all the other priests crowded round the king, and declared that what they had then heard was the confession of their faith, which they were willing to seal with their blood; and entreated the king to adhere to the religion of his ancestors. Moreover, they alleged, that if those persons who had separated themselves from the church of Rome, were willing to subscribe a confession of the Catholick doctrine, which they had drawn up, they would continue the conference; but if they refused, they ought to be expelled from the country, and no farther hearing afforded them.

Beza now earnestly besought the king to grant him an opportunity of answering the speech, which had been delivered by Cardinal Lothario; for the reformed ministers having heard the rumour, that the priests had resolved to break off the conference, were afraid that they would be deprived of the privilege of exhibiting their arguments, in opposition to those now advanced in defence of the Romish religion. Their request, however, was not granted at this time, and was procrastinated from time to time, afterwards; until they began to be seriously afraid, that the conference would be altogether discontinued. To prevent which, if possible, they presented a petition to the king, stating, that they had come from a great distance to attend this conference, in obedience to his command; in order that, in a peaceable manner, they might confer with the dignitaries of the church, respecting the best means of extirpating those errors which had for so long a time oppressed the church of Christ. They, therefore, entreated that an opportunity might be afforded them of explaining and defending their opinions. After having urged this petition from time to time, it was at length granted, that the conference should be continued, but no longer in a publick manner. The meetings being now renewed, the king and queen, the king and queen of Navarre, the dignitaries of the church, and twelve selected men from among the reformed ministers, with a few other persons, were all that were admitted to the assembly.

When the conference was opened, Lothario said that they had convened to hear what the reformed ministers had to offer, in opposition to the speech which he had before delivered. Upon which Beza commenced, by invoking the presence and blessing of Almighty God; and then proceeded to remark, that in consequence of the long interval since the oration was delivered, he might not be able to answer very exactly in the order of the speech, but he would, by the help of God, make the attempt, that it might be clearly understood in what things they agreed and in what they differed. He then delivered an oration of great length, in which he went over the whole ground of controversy, included in the speech of the cardinal. As soon as he had concluded, Lothario ordered Claudius Espenæus, a learned doctor who was present, to return an answer. He began by expressing his gratification at the opportunity of holding this conference, and professed his utter abhorrence of those cruel punishments, which had been resorted to, for the suppression of the new religion. He, moreover, declared, that he assented to what had been

just spoken by Beza, respecting the marks and succession of the true church. He then said, that he would commence his argument by considering what authority the reformers had for assuming the office of publick teachers. After finishing what he had to say on this topick, he discoursed a little on the corporal presence in the eucharist. But, it was said, that this discourse was intended by Lothario, merely for the purpose of getting a pretext for breaking off the conference, and thus defeating the desirable effects, expected to result from the meeting. For when Beza arose to reply to Espenæus, a certain monk of the Sorbonnic school, whose name was Xainctius, began a prolix discourse, in which, in a very unpleasant manner, he repeated what had been said by Espenæus; the substance of which was, that tradition stood upon a firmer foundation than even the scriptures themselves; because the scriptures could be turned any and every way, by the ingenuity of commentators—whereas traditions were certain and stable, &c.

Beza then expressed it as his opinion, that such prolix and thorny discourses, would never answer the design of the conference; and proceeded accurately to answer the speech of Espenæus. But while he was speaking, he was interrupted by the monk abovementioned, who, by repeated clamours, after the manner of the schools, prevented him from proceeding; which was manifestly displeasing to the assembly. But it had the effect of producing great confusion; since many were engaged in speaking at the same time. Cardinal Lothario, fearing lest his party should incur the censure of the queen for their rudeness, put an end to the dispute, by commanding all parties to be silent; upon which, the Sorbonnists reported that they had gained the victory, and had silenced their adversaries.

Afterwards, the Cardinal recalled the reformed ministers to discuss the subject of the corporal presence, in the Lord's Supper, intending to involve them in a controversy with the Lutheran divines, whom he had sent for to attend the conference, but who, coming too late, had stopped at Paris.

After much disputation, Beza and the ministers of his party, declared that they had come to defend the doctrines of the reformed churches; and that this was the extent of the commission received from their churches. Whilst engaged in answering Espenæus, on the vocation of the reformed ministers, he was led to say many things which had more tendency to exasperate than conciliate the civil rulers.

A certain Spanish Jesuit, whose name was Laines, now commenced a most abusive speech against the Protestants, calling them goats, foxes, monsters, &c. He also chided the queen, for meddling with things which did not belong to her, but to the Pope; and, moreover, said, that now while a general council was sitting, it was altogether unlawful for her to be holding these private conferences. The queen was very little disposed to bear such arrogance with patience, but as this Jesuit was the Pope's legate, she dissembled her feelings.

The whole of this day was spent in much confusion. On one occasion, a certain Sorbonnist, pointing his finger at Beza in a threatening manner, said, "O if we once had you within the walls of our Sorbonne, I think you should be treated as was Restitutus, the Donatist." At length the assembly was dismissed; and from that time the form of the conference was entirely changed. Five persons were selected from each party, who were directed to meet, and confer together in a friendly manner. Those delegated by the reformed ministers were, Peter Martyr, Theodore

Beza, Nicholas Gallasius, Augustine Marlorat, and Espinæus.* The order, time, place and manner of conducting the discussions, were agreed upon; and also the notaries who should be employed to take down the debates. But this select conference never proceeded farther than to the consideration of the eucharist, on which subject many papers were exhibited, but they could come to no agreement.

The formula proposed by Lothario was, he asserted, taken from the Augustan confession; and his object manifestly was to involve the reformed in a controversy with the Lutherans. The conference at Poissy continued for three months. When it was closed, most of the reformed ministers returned home, to their respective charges; but Beza and a few others remained for some time in France. During this period, the queen ordered a conference to be held between him and some learned doctors of the church of Rome, on the subject of images. In this, Beza was assisted by Marlorat and one or two others. On the first day, Beza spoke two hours against images; and was followed by the other reformed ministers on the ensuing day. The result was, that the popish conferees were brought to admit, that images of the Trinity, of God the Father, and of the Holy Spirit, were unlawful; and that all others ought to be removed from the churches, the figure of the cross only excepted; and that no worship ought, in any case, to be paid to images.†

But it is time to bring this review to a conclusion. The volume before us forms only a part of the argument, employed in the publick controversy which has been mentioned. We are led, therefore, to expect another volume, as soon as the author can find time to prepare it for the press. We cannot at present, therefore, form an opinion of the vindication of infant baptism, exhibited in the publick controversy in Kentucky. But in regard to the discussion contained in this volume, which embraces the two grand topicks of the church-membership of infants, and household baptism—the author has displayed much learning and acuteness, and has arranged his arguments in a very judicious manner. As we wish our readers to peruse the book, we do not intend to give any analysis of its contents. We have only to regret that the arguments are not given in a more condensed form; and that extraneous matter, and unimportant criticism, had not been omitted. The length of the discussion, and the introduction of irrelevant matter, are the principal objections which we have to the work; and these will, we fear, prevent its usefulness, in some degree. Many points that incidentally rise up in such a debate, acquire a temporary interest and importance in the view of the disputants, which, when spread out on paper, and exhibited to those who know nothing of the circumstances of the disputation, are totally uninteresting. Mr. M'Calla has pursued his antagonist too far, and has entered into controversy on many points which have a very slight bearing on the main point at issue. This extension of the discussion, we know, has had much effect in diminishing the number of the readers of his former controversial work, and we fear, that the same will be the effect in the present case. Yet it is no more than justice to remark, that Mr. M'Calla was in a measure forced into the course he has pursued, by being obliged to vindicate himself from misrepresentations made by his opponents in

* The name of this reformed minister differs from that of the popish disputant by a single letter.

† The authorities on which the foregoing history is founded, are Thuanus, Fay's Life of Beza, Bezæ Vita a Melchoire Adamo, and Simler's Life of Peter Martyr.

publications preceding his own—by showing what was the real course and tenor of the argument, during the controversies to which his publications refer. Had he been left at liberty to treat the litigated subjects simply on *the strong grounds* of the militating opinions, we think he would have avoided many of the unimportant details to which we have referred, and by so doing, have produced works more acceptable, and more useful to the general reader. That Mr. M'Calla is an acute, learned, and thorough disputant, no one can doubt, who is acquainted with his publications. His knowledge of his subject, in all its relations, appears to be accurate and extensive. And his writings give evidence, that he is a patient and laborious student. His references are very numerous, and appear to be made with much fidelity and accuracy. Indeed, Mr. M'Calla appears to us to be a strictly conscientious disputant. He seems to be fully convinced of the force of his own arguments. He is sometimes severe and sarcastick in his retorts; but it must be remembered, that he had an adversary of uncommon effrontery, and apparent want of candour. Perhaps, however, Mr. M'Calla has something of the caustick, in his natural temperament; but however this may be, he has, in all his publick controversies, preserved an imperturbable composure. He never appeared, as eye-witnesses have informed us, on any occasion, disconcerted, or much ruffled. Our opinion of Mr. M'Calla, however, is, that he excels more in minute accuracy, than in comprehensive views of the subject before him. He is often occupied with a critical and laborious discussion of things of very inconsiderable importance. And it is partly in consequence of this, that his book swells to such a size. We are persuaded, that if Mr. M'Calla would reduce his arguments into one-fourth part of the space which they now occupy, while they would lose nothing of their intrinsick force, they would be read by four times the number of persons who are now likely to peruse them. Upon the whole, we are of opinion, that the argument for infant baptism, as far as it has proceeded in this volume, is ably handled, and do therefore recommend the work to the careful perusal of all who may have occasion to engage in this controversy. And in the West and South, every preacher of the gospel must expect to have to contend for this part of the faith once delivered to the saints. Our missionaries should, therefore, be well furnished with armour of proof; and it will always be found safest, to learn in these matters, from those who have had experience in this species of warfare. It seems to be reduced to a certainty, that the Antipædobaptists will never consent to a truce with their Pædobaptist brethren, on this point. And now they seem inclined—at least the followers of Campbell, who are increasing every day—to consider baptism as a SAVING ordinance. This man seems to be spreading desolation among the Baptist churches in the Western Country. He denies altogether, as we are informed, the authority of the Old Testament; and, for consistency, he ought to reject the New Testament also.

We have spoken of this publication of Mr. M'Calla in reference to our own section of country. Perhaps in the Western Country, where the dispute occurred, many things may be interesting which are not so to us; but we still think, that an abridgment would be a great improvement of the work, wherever it may circulate.

In the preceding review, the ancient names of certain places have been retained. Our readers may, perhaps, wish to be informed what are the present names of these places. We accordingly give them from Hoffman's Dictionary.

Ancient names.	*Present names.*
Curia,	Coire or Chur, the Capital of the Canton of the [Grisons.
Gratianopolis,	Grenoble.
Augusta,	Augsburg.
Argentum or Argentoratum,	Strasburg.

We may also remark, that what was originally called the *Augustan Confession*, is now commonly denominated the *Augsburg Confession*.

Literary and Philosophical Intelligence, etc.

New Metal.—A new metal called Pluranium, has lately been discovered in an ore of platinum brought from Russia. This is the fifth simple metallic substance found in these ores, viz.—Polladium, Rhodium, Osmium, Iridium, and Pluranium. From the quantity of platinum found in Russia, and its intrinsic value, the emperor has ordered coins to be struck from this metal. A few platinum coins were in circulation in Russia some years since, but they were all bought up for the cabinets of the virtuosi.

London University.—This institution has been represented by its enemies to be an *infidel* one. From the tone of the London magazines, however, we infer that pious dissenters generally are its warm friends. Dissenters are excluded from Oxford and Cambridge; the University of London was intended to be open to all alike, and to afford Dissenters, Catholicks, Jews, and Churchmen, equal advantages. This the Council supposed could not so well be done, were theology to be included in the course of instruction, and they therefore leave the religious education of the students to be otherwise provided for. The Council have, however, sanctioned several of the Professors, Churchmen, and Dissenters, in communicating religious instruction, without the walls of the University, to such students as may wish it.

Bees.—A new manual, for the proprietors of bees, has been published at Paris, by a M. Martin. It treats successively of the natural history of bees, of their maladies, of their different forms of government, and of the construction of their hives. It collects the most striking observations that have been made upon these industrious republics by preceding writers; and finishes by a summary of the principles of education which M. Martin lays down, and by a bibliography of bees! Annexed is an abridged treatise, on the culture of sainfoin and buckwheat, which M. Martin considers to be the two plants most favourable to the production of honey.

The thirty-three miles between Liverpool and Manchester are performed by coaches in two hours and three-quarters! Half a minute is allowed for changing horses, at which eight persons are employed, four to remove the horses, and four to place fresh ones to the coach.—*Leeds Mercury.*

Roman Ploughs.—Few classical readers are probably aware, that the ploughs still in use in Spain, are accurately described by Virgil in the Georgics. Yet, such is the fact. The instrument has been stationary in that country, ever since the days of Sertorius.

According to an experiment reported in the Journal of Commerce, with a given amount of light, the expense of sperm candles is to that of tallow candles, as ½ to 1; and to that of oil, as 2 19-20ths to 1; while the expense of tallow candles is to that of oil, as 1 19-20ths to 1.

Important to Cotton Growers.—It has been known that cotton seed yields a considerable portion of oil, of excellent quality. The difficulty of expressing it, in consequence of the quantity and absorbing quality of the integuments of the kernel, has been so great, that heretofore no great quantity of the oil has been made. We are happy to announce that a highly respectable gentleman of Petersburgh has invented a machine, by which the seed is completely hulled, and prepared for the easy expression of its oil. The importance of this invention to the southern country, may be appreciated from the fact, that the inventor is preparing a cotton gin, and will shortly be prepared to gin cotton for the seed only. We believe the present price of ginning is every tenth pound. So that in fact the cotton grower will have an addition made to his crop of one-tenth of the whole, by the introduction of this valuable machine. When it is borne in mind that the seed at present is of little or no value, it is apparent that the invention adds greatly to the resources of the southern states, and must, we should

think, exert a friendly influence on their prosperity.

The Season.—March, twelve months ago, was a fine pleasant spring month. Vegetation about this time was very forward, and if we mistake not, many of the fruit trees were in bloom; the consequence, however, was, that the young fruit was nipped by the killing frosts of April, and there was a scarcity of that excellent article during the summer. On the contrary, March of the present year has been a cold, raw, blustering month, presenting quite a wintry appearance. Vegetation, thus far, has been completely checked—not a blossom has yet put forth—not even an iris, we believe, has shown itself above the earth. From the lateness of the spring, however, we may justly anticipate an abundance of fruit, of which we are generally deprived by a premature bloom.

The Conemaugh Tunnel, on the western division of the Pennsylvania Canal, has been excavated through its whole length, and a passage is now open through the mountain, 815 feet. The breadth of the tunnel is 25 feet, and the height the same.

It is calculated that, should the manufacture of sugar in the United States continue to increase as it has for the last four years, it will in one, or at most two years, be equal to the consumption.

A New Cave in Peters Township.—Among the many curiosities with which nature is so beautifully diversified, in almost every part of our country, as well in the bowels of the earth, as on its surface, there has none ever come under my observation so worthy of our admiration and wonder, as the one which I am about to attempt a description of; nor are there any of the works of convulsed nature, yet discovered, in this country, so singular and majestick in appearance as this cave; and, although one of the many wonderful works of nature, it would appear as if art and nature, had there both made a general display of their talents respectively, in the formation and furnishing of this beautiful cavern; for there are certainly many very nice imitations of art, among the myriads of its airy concretions which present themselves to the astonished beholder, who, with wonder and delight stops short at the entrance of this subterranean grove, to feast his opticks on these inimitable works of nature. I have said imitations of art, but I apprehend there are many of these concretions that would even defy the nicest artist to imitate.

This curious production of nature was never discovered till a few days ago, when the owner, (Mr. Reece, of Peters Township, living on the basis of the North mountain,) was about to dig for water; and as there is a very large spring issuing out of the rocks, at the foot of a hill of considerable height, and a kind of sink hole some distance above the spring, he thought he probably could come on the stream: accordingly he commenced digging in the sink hole, and had proceeded but a few feet, when he could plainly hear the water running, seemingly with great rapidity; and at the distance of about twelve feet from the surface, came to the water, at the lower extremity of a fissure in the rock, which immediately expanded into a large and beautiful cavern, the entrance of which is partially obstructed by loose rocks, which, after advancing a little distance, entirely disappear, and instead of loose rubbish, solid rocks appear, enamelled with spar of different colours. In every direction are to be seen the most beautiful icicles, suspended from its noble, and in some places, majestick ceiling. Concretions, without number, and of almost every colour, size, and dimension, are seen pointing downwards from the ceiling, and inwards from the sloping walls—some white, some red, some brown, some green, and others transparent as glass, and all solid as marble. They threaten the curious adventurer with being torn in pieces by their craggy points, if he attempts penetrating any further into it; and indeed in some places he is obliged to proceed in a stooping position, in order to avoid them.

In proceeding up this subterraneous passage, you are obliged to walk in the run nearly all the way. The run is in some places dry at this time, owing to the season of the year. Yet it is evident from the bed of the run, and other visible marks of the water, that some parts of the year the water must flow through the different channels, in large quantities. Even at this time, there is a great deal running through it, but mostly through channels alongside of the principal one, as is evident from the great noise it makes in falling over the craggy rocks, which impede its progress. There are in the principal channel, several falls which might very properly be denominated cataracts. The extent of the cave is as yet unknown, as it has been but partially explored. The greatest distance any person has been up it yet, is about 800 feet, at which distance there was no appearance of its termination. In ascending this cave, the eye is most agreeably struck with its grandeur—at every step new wonders present themselves—here is the spar formed into trees, shrubs, &c., which make it have the appearance of a petrified

grove—in some places the spar is formed into the likenesses of men, birds, beasts, organs, &c., and in one place, raised on a pedestal, is a striking resemblance of a half unfurled flag. Besides these, there are hundreds of other likenesses, which I shall not here attempt a description of. When we first saw them, we were only surprised at their diversity and beauty, but on a more minute examination, we were struck with amazement, knowing them to be mere productions of nature; who, hitherto, in solitary silence, had, in her playful moments, unseen and unheard, dressed the scene, as if for her own amusement. M.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 142.)

The state of religion in the Presbyterian church in Indiana is, at this time, more promising than at any former period. During the summer and autumn, many congregations have been favoured with the special influences of the Holy Spirit. More than 500 persons have been added to the Presbyterian church in this state, on confession of their faith, during the past year, and it is believed a more lively interest is manifesting itself in the benevolent and religious operations of the day, than heretofore. Perhaps there is no part of our country in which there is a greater diversity of religious sects, than in this; and with regard to the Presbyterians it may be said, "every man's hand is against them." But they have little to fear from the ravings of ignorance, or the ebullitions of envy. Presbyterianism will doubtless progress as intelligence progresses, and though her gains should be slow, they will be substantial. The Baptist denomination, which is one of the most numerous in this state, is much agitated with intestine divisions. The licentious and disorganizing principles of *Campbell* meet with a pretty general reception among them, and will probably result in the destruction of that church.

Very much good may be done in this country, by the circulation of religious Tracts. I have circulated all I could obtain, and they have been cordially received. I have frequently during my mission felt, that it would be very desirable to have a series of tracts, in which the distinguishing doctrines of our church should be more prominently set forth. These cannot be issued by the American Tract Society, and it is not desirable that they should be. But that such tracts are called for, especially in this western country, I am fully persuaded. I am far from desiring to promote a sectarian spirit, but I am desirous to promote the truth, and to correct misrepresentation, and that perversion of what are called the doctrines of *Calvinism*, which is so common, and so deleterious to the cause of truth, to say nothing of the cause of *Presbyterianism*. The Episcopalians, the Methodists, the Baptists, &c. all have their Tract Societies; and their publications, designed chiefly to set forth their own peculiar tenets, are widely circulated. I should therefore like to see some good *Presbyterian Tracts*, on such subjects *as Predestination*, *Perseverance*, *Infant Baptism*, *Presbyterian Church Government*, (if it could be *treated briefly*,) and *the duty of Ruling Elders*. Could not a series of tracts on these, and other like subjects, be published by the Assembly's Board of Missions? Should some Bookseller in Philadelphia or New York, take the responsibility of publishing such tracts, there is no doubt that thousands of them might be sold."

One of our missionaries reporting his labours for two months, in the interior of Pennsylvania, says, concerning three contiguous places, and the people in them—

"They have the Lord's supper administered once in the year, by some person appointed by the Presbytery. The people are indeed a mixed multitude; a *few* of almost every denomination, and *many* of no one; and amongst the different sects, there exists a good deal of party feeling,—not much Christian love and forbearance. The people at S——, appear sensible of the importance of having a church, and called a meeting a few days since, to take measures to erect one during the ensuing summer.

"My heart has been cheered to see the serious attention given by the people, to the word of God. To many it was new, they having never heard a missionary before, and many of them never any Presbyterian minister. In the minds of many, I found strong prejudices against our church; and on inquiry into the grounds of them, soon found that they arose from the misrepresentations which had been made of our doctrines, by those who differ from us in sentiment: yet these are easily overcome by friendly conversation,

and a simple statement of the true doctrines, held by the Presbyterian Church. I have preached (in two months) about 35 times; spoken in several prayer meetings; and visited and addressed Sabbath schools three times. They have two schools in S——, and one in T. C——, which are too much on the plan of common day schools, and suffer greatly for want of suitable teachers. Christians are scarce here; yet there are a few, here and there, who love Jesus, and delight in serving him. These expressed much joy at the prospect of hearing the gospel. The people will all attend preaching, and I have found the number increasing the longer I remained. Several times the house would not hold the people who assembled. They appeared very desirous for me to remain, and spend my life with them, and when I told them I could not, their next plea was, 'do your best to send us another missionary.' The man who comes here, must put up with a rough country, but he will find the people remarkably kind and affectionate. They are willing to do all in their power to make him comfortable. As to the prospect of usefulness here, I think it may safely be called *flattering*. The *earnest attention* which is seen in nearly every countenance, and the *anxiety* of the people, I think, will warrant the term. Were it in your power to send a man here, who would spend his life with this people, they could easily be gathered in, and would soon assume the appearance of a regular church of Christ. They want faithful instruction very much. In a moral point of view, this is indeed one of the dark corners of our land, in which the gospel is *seldom* heard, and even then, is generally united with so much abuse of other sects, that the people will not hear it with pleasure. They want the gospel,—they want a crucified Saviour, and not slanderous abuse."

The following letter and enclosure from Judge Fine, are so well calculated to recommend our *fifty cent contribution*, that we deem it expedient to publish them; with this remark in confirmation, that we have not found any difficulty in promoting any benevolent pecuniary subscription of a moderate sum, in any congregation, in which the minister and elders were willing to lead and animate their fellow communicants.

Ogdensburgh, N. York, Dec. 30, 1828.

Rev. E. S. Ely, D.D.

Dear Sir,—Seeing that you are busily engaged in your new missionary plan, I cannot deny myself the pleasure of encouraging you, in your good work. In the autumn of 1824, I addressed the enclosed circular to every Minister and Elder in the county. My plan was new. It was of my own suggesting, and it had nothing to support it, but the reasons urged in the letter. In this church, and a few others, we executed the plan, and continued it for a year or two. But in most of the churches, it was never attempted, owing to the dislike to it of the ministers and elders;—the former thinking it too great a burden on their people, and the latter not wishing the trouble of it.

Having made a fair trial of it here, I am able to say, that the poorest communicants, are the most willing and ready to give; and that the difficulty of the plan will arise, not from indisposition to give, but from want of time, with the officers to collect.

I would suggest as the easiest mode of collection, that the communicants bring their contributions at the sacramental seasons. This is a suitable time to think of the feeble and destitute churches, and of the heathen.

Your stipulated sum is too small, but this you can alter hereafter.

Your principal hindrance, will be the backwardness on the part of the ministers and elders.

We have collected of our communicants the last two years, for the Western Domestick Missionary Society.

I thought much on this subject four years ago, and have often reflected on it since; and I am strongly persuaded, that the church, as a church, should do something more efficiently for the great objects of Christian enterprise.

Wishing you much success in your labours, believe me yours truly,

JOHN FINE.

[The circular mentioned above will be given in our next number.]

PRESBYTERIAN CHURCH OF LIBERIA.

A Historical Sketch of its Origin, extracted from the Records of the Session Book.

The Presbyterian church, of which this book contains the records, was organized on board the ship Harriet, Captain Johnson, then lying in Norfolk Harbour, U. S. A. on the 2d February, 1829, under the following circumstances:—

Mr. Joseph Turner, formerly of the family of the Rev. James Turner, Bedford County, Virginia, being about to emigrate to Africa, and having been for several years a licentiate preacher, under the care of the Presbytery of Hanover, it was thought of much importance that before

grove—in some places the spar is formed into the likenesses of men, birds, beasts, organs, &c., and in one place, raised on a pedestal, is a striking resemblance of a half unfurled flag. Besides these, there are hundreds of other likenesses, which I shall not here attempt a description of. When we first saw them, we were only surprised at their diversity and beauty, but on a more minute examination, we were struck with amazement, knowing them to be mere productions of nature; who, hitherto, in solitary silence, had, in her playful moments, unseen and unheard, dressed the scene, as if for her own amusement. M.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 142.)

The state of religion in the Presbyterian church in Indiana is, at this time, more promising than at any former period. During the summer and autumn, many congregations have been favoured with the special influences of the Holy Spirit. More than 500 persons have been added to the Presbyterian church in this state, on confession of their faith, during the past year, and it is believed a more lively interest is manifesting itself in the benevolent and religious operations of the day, than heretofore. Perhaps there is no part of our country in which there is a greater diversity of religious sects, than in this; and with regard to the Presbyterians it may be said, "every man's hand is against them." But they have little to fear from the ravings of ignorance, or the ebullitions of envy. Presbyterianism will doubtless progress as intelligence progresses, and though her gains should be slow, they will be substantial. The Baptist denomination, which is one of the most numerous in this state, is much agitated with intestine divisions. The licentious and disorganizing principles of *Campbell* meet with a pretty general reception among them, and will probably result in the destruction of that church.

Very much good may be done in this country, by the circulation of religious Tracts. I have circulated all I could obtain, and they have been cordially received. I have frequently during my mission felt, that it would be very desirable to have a series of tracts, in which the distinguishing doctrines of our church should be more prominently set forth. These cannot be issued by the American Tract Society, and it is not desirable that they should be. But that such tracts are called for, especially in this western country, I am fully persuaded. I am far from desiring to promote a sectarian spirit, but I am desirous to promote the truth, and to correct misrepresentation, and that perversion of what are called the doctrines of *Calvinism*, which is so common, and so deleterious to the cause of truth, to say nothing of the cause of *Presbyterianism*. The Episcopalians, the Methodists, the Baptists, &c. all have their Tract Societies; and their publications, designed chiefly to set forth their own peculiar tenets, are widely circulated. I should therefore like to see some good *Presbyterian Tracts*, on such subjects *as Predestination*, *Perseverance*, *Infant Baptism*, *Presbyterian Church Government*, (if it could be *treated briefly*,) and *the duty of Ruling Elders*. Could not a series of tracts on these, and other like subjects, be published by the Assembly's Board of Missions? Should some Bookseller in Philadelphia or New York, take the responsibility of publishing such tracts, there is no doubt that thousands of them might be sold."

One of our missionaries reporting his labours for two months, in the interior of Pennsylvania, says, concerning three contiguous places, and the people in them—

"They have the Lord's supper administered once in the year, by some person appointed by the Presbytery. The people are indeed a mixed multitude; a *few* of almost every denomination, and *many* of no one; and amongst the different sects, there exists a good deal of party feeling,—not much Christian love and forbearance. The people at S——, appear sensible of the importance of having a church, and called a meeting a few days since, to take measures to erect one during the ensuing summer.

"My heart has been cheered to see the serious attention given by the people, to the word of God. To many it was new, they having never heard a missionary before, and many of them never any Presbyterian minister. In the minds of many, I found strong prejudices against our church; and on inquiry into the grounds of them, soon found that they arose from the misrepresentations which had been made of our doctrines, by those who differ from us in sentiment: yet these are easily overcome by friendly conversation,

and a simple statement of the true doctrines, held by the Presbyterian Church. I have preached (in two months) about 35 times; spoken in several prayer meetings; and visited and addressed Sabbath schools three times. They have two schools in S——, and one in T. C——, which are too much on the plan of common day schools, and suffer greatly for want of suitable teachers. Christians are scarce here; yet there are a few, here and there, who love Jesus, and delight in serving him. These expressed much joy at the prospect of hearing the gospel. The people will all attend preaching, and I have found the number increasing the longer I remained. Several times the house would not hold the people who assembled. They appeared very desirous for me to remain, and spend my life with them, and when I told them I could not, their next plea was, 'do your best to send us another missionary.' The man who comes here, must put up with a rough country, but he will find the people remarkably kind and affectionate. They are willing to do all in their power to make him comfortable. As to the prospect of usefulness here, I think it may safely be called *flattering*. The *earnest attention* which is seen in nearly every countenance, and the *anxiety* of the people, I think, will warrant the term. Were it in your power to send a man here, who would spend his life with this people, they could easily be gathered in, and would soon assume the appearance of a regular church of Christ. They want faithful instruction very much. In a moral point of view, this is indeed one of the dark corners of our land, in which the gospel is *seldom* heard, and even then, is generally united with so much abuse of other sects, that the people will not hear it with pleasure. They want the gospel,—they want a crucified Saviour, and not slanderous abuse."

The following letter and enclosure from Judge Fine, are so well calculated to recommend our *fifty cent contribution*, that we deem it expedient to publish them; with this remark in confirmation, that we have not found any difficulty in promoting any benevolent pecuniary subscription of a moderate sum, in any congregation, in which the minister and elders were willing to lead and animate their fellow communicants.

Ogdensburgh, N. York, Dec. 30, 1828.

Rev. E. S. Ely, D.D.

Dear Sir,—Seeing that you are busily engaged in your new missionary plan, I cannot deny myself the pleasure of encouraging you, in your good work. In the autumn of 1824, I addressed the enclosed circular to every Minister and Elder in the county. My plan was new. It was of my own suggesting, and it had nothing to support it, but the reasons urged in the letter. In this church, and a few others, we executed the plan, and continued it for a year or two. But in most of the churches, it was never attempted, owing to the dislike to it of the ministers and elders;—the former thinking it too great a burden on their people, and the latter not wishing the trouble of it.

Having made a fair trial of it here, I am able to say, that the poorest communicants, are the most willing and ready to give; and that the difficulty of the plan will arise, not from indisposition to give, but from want of time, with the officers to collect.

I would suggest as the easiest mode of collection, that the communicants bring their contributions at the sacramental seasons. This is a suitable time to think of the feeble and destitute churches, and of the heathen.

Your stipulated sum is too small, but this you can alter hereafter.

Your principal hindrance, will be the backwardness on the part of the ministers and elders.

We have collected of our communicants the last two years, for the Western Domestick Missionary Society.

I thought much on this subject four years ago, and have often reflected on it since; and I am strongly persuaded, that the church, as a church, should do something more efficiently for the great objects of Christian enterprise.

Wishing you much success in your labours, believe me yours truly,

JOHN FINE.

[The circular mentioned above will be given in our next number.]

PRESBYTERIAN CHURCH OF LIBERIA.

A Historical Sketch of its Origin, extracted from the Records of the Session Book.

The Presbyterian church, of which this book contains the records, was organized on board the ship Harriet, Captain Johnson, then lying in Norfolk Harbour, U. S. A. on the 2d February, 1829, under the following circumstances:—

Mr. Joseph Turner, formerly of the family of the Rev. James Turner, Bedford County, Virginia, being about to emigrate to Africa, and having been for several years a licentiate preacher, under the care of the Presbytery of Hanover, it was thought of much importance that before

his departure from America, he should receive ordination to the whole work of the gospel ministry. For this purpose a Presbytery was called, and convened on board the Harriet, consisting of three ministers, the Rev. William J. Armstrong, James W. Douglas, and Joseph Nimmo. Several Ruling Elders of the Presbyterian church of Norfolk were also present. Mr. Turner having passed a satisfactory examination before the Presbytery, was solemnly set apart to the whole work of the ministry, by prayer and the laying on of hands. A certificate of his ordination was given by the Presbytery to Mr. Turner, of which the following is a copy:—

On board the ship Harriet, Norfolk Harbour, U. S. A. Feb. 2, 1829.

The subscribers, regularly ordained ministers of the Presbyterian church, in the United States of North America, belonging to the Presbyteries of Hanover in Virginia, and Orange in North Carolina, having received ample testimonials in favour of Joseph Turner, a licensed preacher of the presbytery of Hanover, and being fully satisfied of his ministerial qualifications, and the emergency of the case (he being about to sail for the port of Liberia, in Africa,) not admitting of a regular call of the Presbytery, did proceed as a Presbytery, to set apart the said Joseph Turner to the full work of the gospel ministry, as an Evangelist, to preach and administer sacraments among his brethren in Africa, whenever and wherever he may be called in the providence of God, by prayer and the laying on of hands; and they do hereby commend him, the said Joseph Turner, as a Presbyterian minister, to the blessing of the Great Head of the church, to the word of his grace, and to the affections and prayers of the people of God, hoping that he may be an honoured instrument of edifying the people of God, and saving sinners, through the word and ordinances of the Gospel.

Signed WM. J. ARMSTRONG,
JAMES W. DOUGLAS,
JOSEPH NIMMO.

After the ordination of Mr. Turner, four persons presented themselves for the purpose of being organized as a Presbyterian church, viz.

Joseph Shiphard, late of the First Presbyterian church of Richmond, Va.

Lucinda Turner, of the church of Bedford County, Va.

Linn Hunt, and Jane Hunt, of the church of Brunswick County, Va.

These persons having given satisfaction to the Presbytery of their good standing, were, by publick covenant, united for the worship of God, as a Presbyterian church.

The church thus organized immediately elected Mr. Shiphard to the office of Ruling Elder; and he having accepted the office, was set apart to the service by prayer and the imposition of hands.

After prayer, the Christian doxology, and the apostolick benediction, the Presbytery adjourned, and the infant church went out, like the ancient Patriarchs, "not knowing whither they went."—A true record.

Signed JAMES W. DOUGLAS,
Clerk of the Presbytery.

Vis. and Tel.]

BUENOS AYRES.

We have been favoured with the following extract of a letter from the Rev. Mr. Torrey to Miss M'Mullin, who some time since returned from Buenos Ayres. It contains, we believe, the most recent missionary intelligence from that interesting station.

"Among the individuals added to the communion, with whom you were acquainted, are Mr. C——, Mr. Wm. D——, and Miss M. ——.* The female prayer meeting was revived soon after you left us. The number of attendants is larger than when you were here. A little tract society has been formed, with a fund of six or eight dollars a month, and between sixty and seventy families are supplied weekly with a tract on loan. This is conducted principally by Mr. Steadman. School No. 2, contains from 25 to 30 scholars; about twelve of them are Spanish, of whom seven or eight read in the Testament. I make a point of going down as frequently as I can; and were it at all practicable to be absent from the school in town, should go every Sabbath. I have a service on board some vessel in the inner roads at 9 in the morning, from which I return just soon enough to preach at 11, in the chapel,† and after attending the school at Mr. Fair's till 5, and preaching again in the chapel at half-after

* Since the organization of the church in Nov. 1827, the whole number of communicants has been 23—of these, from 6 to 8 were on profession of faith, the others were members of churches in their several countries, and joined on certificate.

† The word chapel is here made use of to distinguish the Presbyterian place of worship, from those of the church of England and Roman Catholick.

7, I frequently find both my lungs and body quite exhausted, and the more so, as for the last three months I have been labouring under the constant influence of a cold and cough, which is regularly worse at the close of the Sabbath, than in any other part of the week. Were there any means of doing it, I should be glad to be relieved of part of my labours on the Sabbath, but I must take this as Providence appoints, and am truly grateful that hitherto I have had strength to perform them. A Bethel flag has been provided by a few of our countrymen here, for the use of the port, and was made by two of our countrywomen. Should you be able to awaken any more lively interest in the minds of our Christian friends, in regard to our condition, and thus more fervent and frequent prayers be offered in our behalf, we shall feel in some measure compensated for the loss of your personal assistance. There is scarcely a spot on earth of which it is more emphatically true, that without the special sanctifying influences of the Holy Spirit, all labour will be in vain. That we may so labour, and act, and feel, as that these influences may attend us in all we do, should be our most earnest endeavour, as well as constant prayer. It will I trust also be the prayer of our friends at home, and especially of those who like yourself, have some knowledge of the peculiar difficulties and trials of our lot."

The Missionary Chronicle of the London Missionary Society for January last, contains the following article, inclosed in black lines. The friends of missions in every part of world may well sympathise with that Society, in the loss it has sustained.

DEATH OF THE REV. DANIEL TYERMAN,

One of the Society's Deputation to the South Seas, &c. &c.

It is with deep concern, the directors communicate to the members of the society the painful intelligence of the death of the Rev. Daniel Tyerman, which took place at Madagascar, on the 30th of July, 1828, in the fifty-fourth year of his age. The subjoined letters,* communicating this distressing information, were received just before the meeting of the directors, on Monday, the 15th of December, 1828. On the letters being read, it was suggested that the directors assembled should instantly humble themselves under the hand of God, and acknowledge, in the solemn act of prayer, the mournful visitation.

The following resolution was afterwards adopted by the Board:—

"The directors having bowed before the Supreme Disposer of all human affairs, in humble acknowledgment of his prerogative in determining all the circumstances of the life and death of his servants, and of his kind preservation of the deceased till so near the close of his important mission, now record on their minutes the deep sense which they entertain of the valuable services rendered by the late Rev. Daniel Tyerman, in connexion with his highly esteemed colleague, George Bennet, Esq. (whose arrival in this country may be shortly expected), to the London Missionary Society, and to the cause of Christ in general, during the period of more than seven years; during which they visited the missionary stations of the society in the South Seas, together with those beyond the Ganges, in the East Indies, Mauritius, and also Madagascar, where the remains of our departed friend now repose, till the resurrection of the just.

"From affection to the objects of this society, Mr. Tyerman voluntarily relinquished the engagements of the ministry at home, the endearments of a beloved family, and the enjoyments of his native land; regardless of personal labour; or of danger—whether that arose from climate, from barbarous society, or from long and fatiguing journeys,—intently desirous of promoting the usefulness and comfort of the missionaries and the prosperity of the society,—he prosecuted his arduous undertaking, to the end of his career, with unabated energy and zeal. By the missionaries abroad, and the directors at home, his memory will continue to be loved, revered, and honoured. The directors are persuaded, that in these views and feelings all the members of the society will cordially concur, and that they will unite with them in kindest sympathy with the family now left to deplore his loss."

---

* We have not space for these letters in our present number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of Rev. Dr. John M'Dowell, collected by Rev. Jos. M. Ogden, in the congregation of Plainfield, N. J., for the Professorship to be endowed by the Synods of New York and New Jersey		$21 50
Of Rev. Eli F. Cooley, collected by him for ditto, from the following congregations in the Presbytery of New Brunswick, viz.		
Pennington	$20 00	
Trenton, First Church	13 50	
Lawrence	47 00	
Princeton	103 00	
Allentown	65 00	
Lambertsville	10 00	
		258 50
Of Rev. Thomas J. Biggs, one of the Executors of the Estate of Anthony Kennedy, deceased, interest on the second half of his obligation to endow a Scholarship in the Seminary		37 50
Amount received for the Seminary		$317 50
Received also for the Board of Missions, viz.		
Of Alexander Henry, Esq., a collection at the Monthly Concert of Prayer in the Second Presbyterian Church		$10 12
Of Rev. Wells Bushnell, collections during the year past, at the Monthly Concert of Prayer in Meadville, Pa., for the Mission to South America		35 00
Of Rev. Joshua T. Russell, General Agent, viz.		
From Hagerstown, Md.	$83 00	
Sixth Presbyterian Church, additional	27 13	
From Rev. Mr. M'Intyre, Robeson Co. N. C.	25 00	
From ditto from Mr. Donald Leach	5 00	
Donation from Robert Wallace, Philadelphia	5 00	
		145 13
Of ditto, from Rev. J. Williamson, collections at Monthly Concerts of Prayer in Silver Spring Congregation, Schuylkill County, Pa.	$20 00	
From Mr. S. B. Ludlow, for four subscribers to the Philadelphian, obtained by Rev. J. Williamson	4 00	
Returned from Post Office, overpaid by mistake	43	
		24 43
Of ditto, from Rev. Burr Baldwin, collected by him at Dundaff, Pa.	$4 61	
And at Wyalusing, do.	5 00	
		9 61
Of ditto, a donation from Rev. Henry R. Wilson, Shippensburg, Pa.	$10 00	
Annual Subscriptions, in part, from Eighth Presbyterian Church, Philadelphia	150 00	
		160 00
Of ditto, from the congregation of Greensburg, Pa., per Robert Ralston, Esq.	$233 00	
From Rev. L. F. Leake, collected by him in Harmony, Oxford, Hardwick, Stillwater, and Mansfield, N. J.	35 00	
		268 00
Of ditto, from Rev. Alvan Coe, a donation from Lieut. Johnson, of Fort Niagara	$10 00	
And from Lieut. Barnum, of do.	2 00	
From the First Female Praying Society in Wilmington, Del.	5 00	
From a female friend in do.	50	
		17 50
Of ditto, from the church and congregation of Norristown, Pa., per Rev. R. B. Campfield	$13 25	
Donation from Mr. Samuel Spencer, of Pittsburg, per Rev. Dr. A. Green	5 00	
		18 25
Amount received for the Board of Missions		$688 04

View of Publick Affairs.

EUROPE.

The latest accounts from Europe are, from London and Liverpool to the 7th Feb. and from Paris and Havre to the 2d of the same month.

Britain.—The Duke of Northumberland has succeeded the Marquis of Anglesea as Lord Lieutenant of Ireland. It is supposed the Duke's enormous wealth, and known liberality, will be of some avail in his new office—His annual income is about twelve hundred thousand dollars. He was expected to depart for Ireland on the 23d of Feb. Lord Dalhousie, late governor of the Canadas, was making preparations for his departure to India, in which country he has received the appointment of commander of the military forces. Two detachments of troops had recently been sent to Ireland. A reading room for sailors had been opened at Liverpool, and a church for the blind was soon to be erected there. The York Minster, one of the chief architectural glories of England, and one of the most magnificent structures of Europe and of the world, had been on fire, and much of it defaced and some of it destroyed. The British Parliament was opened on the 5th of Feb. The king was not able to deliver his speech in person—Of course it was done by commission. The following extracts contain what is most important—

"His Majesty commands us to inform you that he continues to receive from his allies, and generally from all princes and states, the assurance of their unabated desire to cultivate the most friendly relations with his Majesty.

"Under the mediation of his Majesty, the preliminaries of a treaty of peace between his imperial majesty the Emperor of Brazil, and the republick of the United Provinces of Rio de la Plata, have been signed and ratified.

"His Majesty has concluded a convention with the King of Spain, for the final settlement of the claims of British and Spanish subjects preferred under the treaty signed at Madrid on the 12th March, 1823.

"His Majesty laments that his diplomatic relations with Portugal are still necessarily suspended.

"Deeply interested in the prosperity of the Portuguese monarchy, his Majesty has entered into negotiations with the head of the house of Braganza, in the hope of terminating a state of affairs which is incompatible with the permanent tranquillity and welfare of Portugal.

"His Majesty commands us to assure you, that he has laboured unremittingly to fulfil the stipulations of the treaty of the 6th July, 1827, and to effect, in concert with the allies, the pacification of Greece.

"The Morea has been liberated from the presence of the Egyptian and Turkish forces.

"His Majesty deplores the continuance of hostilities between the Emperor of Russia, and the Ottoman Porte.

"The best understanding prevails between the three powers in their endeavours to accomplish the remaining objects of the treaty of London."

The speech particularly adverts to the state of Ireland—Denounces the Catholick Association, but gives broad intimations that what are denominated the *Catholick claims* should be granted—taking care of the rights of the established church: And in the House of Lords, on a question on this subject, the Duke of Wellington stated that a measure would be proposed, tending to "the removal generally of all the disabilities under which the Roman Catholicks laboured, with the exception solely of that which rested on special grounds." We believe that the present Parliament will not rise without doing something important in the Catholick cause—Whether it will be satisfactory or not is more problematical.

In regard to the news from the theatre of war in the east of Europe, there is really nothing worth reporting, beyond what is contained in the king's speech, except that in some of the islands of the Mediterranean, especially in Candia, the Turks are still murdering the Greeks. We see no reason to expect that peace will take place between the Russians and Turks, till after another campaign, which will probably be awfully sanguinary.

France.—Barras, the well known president of the French Directory during the revolution, died, toward the end of January last, at Paris, at the age of 72. It is said that he "has left a memorial of considerable interest, which will speedily be published"—Doubtless he has had it in his power to disclose, if he so pleased, many strange things. On the 27th of January, the King of France, in person, opened the session

of the French Chambers in the Louvre with a speech—of which we shall give the substance. After a complimentary introduction, he says, that "his relations with foreign powers continue friendly;" that he thinks the war in the east "will not disturb the peace of the rest of Europe;" that in concert with England and Russia he has freed the Morea from the desolations of the Turks; that "he continues to assist the Greeks to rebuild their ruins," and to bring back those who had been carried away captive; that he hopes the Porte will cease to oppose the treaty of the 6th of July, and that thus the way will be opened to re-establish peace in the east; that his troops have been recalled from Spain, and that a convention has been entered into for repaying by Spain the sums expended by France for her benefit; that he has punished the Dey of Algiers for his piracies, and intends to punish him still more; that he is convinced that Hayti made a hard bargain, and that he is willing to make it more easy; that he has entered into a convention with the Emperor of Brazil, and will obtain indemnification for the captures made of French merchantmen during the late war; that he has appointed consuls in the South American republicks, and will enter into more permanent arrangements, as soon as their disturbed state will permit; that he will "certainly never forget that the glory of France is a sacred deposit, and that the honour of being the guardian of it is the fairest prerogative of his crown;" that order, peace and industry, prevail in the interior, and advance improvements, although some branches of agriculture and commerce are suffering; that the apprehensions which were entertained of a general scarcity in the kingdom have been found to be groundless; that "the press, freed from restraints, enjoys entire liberty;" that he has made and executed some wholesome ordinances, relative to religion—securing the rights of the church and of ecclesiasticks, in accordance with the laws of the kingdom; that the finances are prosperous, and that the revenue of 1828 exceeded the estimates; that a code of laws for the army will demand their particular consideration; and that "a serious and important projet will, above all, call for their attention," relative to what he denominates "a new municipal departmental law—the whole of which shall be in harmony with other institutions." He dwells at some length on this topick, and then concludes as follows—"Experience has dispelled the charm of insensate theories. France, like yourselves, knows on what basis its happiness reposes, and those who should seek it any where but in the sincere union of royal authority and of the liberties which the charter has consecrated, would be openly disowned by it. You, gentlemen, are called upon to render this union more close and more solid; you will accomplish this happy mission like faithful subjects and loyal Frenchmen, and your efforts will be equally certain of the support of your king and of the publick gratitude."

It is said that the speech was received with uncommon and enthusiastick applause. We believe that it gives a tolerably correct statement of all the important concerns of France—always keeping in mind that a royal speech, while the substance of it must be founded in verity, never fails to show the bright side of every subject fully, and the dark side as little and as favourably as possible.

SPAIN AND PORTUGAL—Furnish us this month with nothing important. The wretch Don Miguel, is yet alive, and doing all the mischief he can, in the unhappy country over which he has obtained an ascendancy—we hope only for a time.

GREECE.—We have at present very little to add, relative to this interesting country, to what we have heretofore said, and what incidentally appears under other articles. There is a serious question pending, in relation to the future boundaries of Greece. We hope the allied powers will insist on giving her a large territory—far beyond the Isthmus of Corinth.

RUSSIA—Is straining every nerve to bring into the field, at the first opening of the spring, an army that may overwhelm the Ottoman empire, which, it would seem, is to be attacked on every side, in Asia as well as in Europe. We have seen a long reply of a Russian officer—made we doubt not by order of the Emperor Nicholas—to the representations that have been made in various parts of Europe, that the Russians effected little in the last campaign. He affirms, and we think proves, that they did much; and yet there is an admission, that there were failures and disappointments. We believe the Russian emperor feels as if his honour was concerned to wipe away, in the coming season, some stains which his military reputation received in the last. He is to take the command of his army in person. How the God of armies and of battles, who often blasts the most flattering military expectations, will order the result of the pending tremendous conflict, is as yet known only to Himself.

TURKEY.—The Sultan, on his part, is not less active than his enemy. He seems to be fully aware of his situation, and to be determined to sustain the crescent against the cross, or to perish in the attempt. He has called on every Musselman, on peril

of his life, to hold himself in readiness to defend his religion to the utmost. Large voluntary contributions in money are made by his great officers and others, to support the military operations. As the Russians obstruct the navigation of the Dardanelles, supplies of provisions, which are said to be abundant, are brought by land from Asia—The winter has been uncommonly severe, and has prevented all military operations, except those of a defensive kind.

ASIA.

It appears by the last advices from India, that the cholera has recently proved very fatal in that country. There has been an arrival in Boston in the short passage of 98 days from Calcutta, bringing dates from that place to the 4th of December ult. Among other things we find the following—

"The Bengal Chronicle announces the death of Sir Charles Chambers, one of the judges of the supreme court at Bombay. Sir John Grant was left alone in the administration of justice, at a most critical period in the affairs of that place.

A memorial had been sent to the government, praying that the existing stamp regulations might be repealed.

One of the magistrates at Madura had abstracted a considerable quantity of money belonging to the East India Company, which was not discovered till his death. The Company advanced claims against his estate, in opposition to bond creditors, but the question was decided against them.

A line of telegraph was to be established between Calcutta and Kedreger.

A law has been made in Canton, condemning those who open shops to sell opium, to death, by strangling. Those who are caught smoking it, are to be exposed two months with wooden collars about their necks, after which they are to be sent to the territories, and given to the soldiers as slaves."

Such are the means used to promote *temperance* in China.

AFRICA.

Timbuctoo, the great capital of central Africa, has been reached by two enterprising travellers, Major Laing from Britain, and M. Caille from France. Major Laing was obliged to flee from Timbuctoo, to save his life, after being there about a month. In three days after he left it, he was treacherously murdered by a party, and by the order, of an Arab Sheik who had engaged to protect him. His papers there is but little hope of recovering. In a letter which has been received in England, dated at Timbuctoo the day before he left it (Sept. 21st, 1826) he says—"Timbuctoo, in every other respect, except size (which does not exceed four miles in circumference) has completely met my expectations." M. Caille has escaped with his life and returned to France; and is willing, and even desirous, to undertake the perilous enterprise of visiting Timbuctoo a second time. The discoveries he has made are soon to be given to the publick.

The slave trade is still carried on to a shocking extent on the African coast, notwithstanding all the endeavours of Great Britain and the United States to suppress it. The article of intelligence in our last number, relative to the death of Mr. Lott Carey and several others, has, we are sorry to say, been confirmed. Dr. Randal, the new governor and agent for Monrovia, has arrived and been well received.

AMERICA.

Mexico.—The last accounts represent this great republick in a state of fearful agitation. In the existing civil war, the British mining companies are said to have been violently deprived of property, to the amount of something like half a million of dollars. The loss of property in the capital, by the plundering which took place in December, is estimated at four million. The conflicts between military chiefs continues, and several cities were, at the last accounts, in fear of being pillaged and plundered. The native Spaniards, persecuted elsewhere, have been invited by the province of Yucatan to assemble there. The congress of Jalapa is reported to have been dissolved by the military commander, Santa Anna; and our own country is charged with having made encroachments on the Mexican territories, both on the eastern and western borders—Where, and when, will be the end of this confusion and misrule!

Colombia.—This republick is in a state of war with Peru, but no important news has reached us in the month past.

Central America—continues to be torn by the most violent and sanguinary civil contentions.

Buenos Ayres.—We stated in our last number that in this republick there had been a revolution, and that the late governor and his adherents had been driven from the capital. It now appears that the governor, whose name was Dorrego, after some inefficient resistance, was taken prisoner by a Colonel Juan Lavalle. The Charge des Affairs of our country, Mr. Forbes, in concert with the British Charge des Affairs, ear-

nestly entreated of the new and self-exalted authorities that he might not be put to death, but be permitted to retire to the United States; and they received an assurance that their request should be granted. Yet Colonel Lavalle ordered him to be shot, with only an hour's warning of his destiny. During this hour, he wrote the following most affecting letter to his wife:—

"MY BELOVED ANGELITA.—It has been just intimated to me that within an hour I must die. I am ignorant for what cause, but Divine Providence, in whom I confide in this critical moment, has so determined it. I pardon all my enemies, and beseech my friends not to take any step to avenge me. My life—educate those amiable children: be happy, which you have not been able to be in the company of the unfortunate

MANUEL DORREGO."

It is said that the people are quiet under the usurped authorities. But the heart sickens, in the contemplation of the fearful and uncertain state of a community, in which such things can be done, whenever a powerful faction chooses to do them. How thankful should we be that the population of the United States was prepared for republicanism, by principles, education, and habits, which prevented such atrocities: and how careful should we be to preserve the virtue, and promote the intelligence, on which, under God, our future safety must depend. Let our Sabbath-breaking legislators think of this!

BRAZIL.—The finances of this state are greatly embarrassed, and the expectation that they would be relieved by peace has not been realized—a debt to the Bank remains undiminished, and the depreciated paper money has not increased in value. It is, however, supposed, that our commerce will be greatly benefited at Rio de Janeiro, by being put on the same footing, as to impost, with the most favoured nations. It is yet uncertain what measures the emperor will take to regain his authority in Portugal.

UNITED STATES.—A London paper of the 27th of January says that letters from Constantinople state "that the Treaty of Commerce with the United States had been agreed upon by the Sultan, and had excited a great sensation among the European diplomatists, which had been much increased by a current rumour that an American squadron would appear in the waters of the Archipelago in the Spring."

At the inauguration of the President, an immense multitude was collected from different parts of the country—the estimates of the individuals that composed it, vary from ten to forty thousand. The President's inaugural speech was short, pithy, and excellent. It turns out that the late Post Master General, Mr. M'Lean, is not to be a member of the cabinet—He has received the appointment of an associate judge on the bench of the Supreme Court of the United States. The President, it appears, has been surrounded and annoyed by a host of greedy office hunters. We hope he will displace no able and faithful officer, who has not been a virulent partizan against him. With the exception of the cabinet, there would be magnanimity in retaining a decidedly good publick servant, even if known to have been actively hostile, provided he had acted with fairness, and without malignity, in his opposition. We belong to no party in politicks, except the party, which we hope is a large one, that wishes and prays for the prosperity and happiness of our beloved country, be its legislators and governors who they may. But on this occasion we think proper to remark, that there is no doctrine more antirepublican, than that which teaches *there should be a constant rotation of office.* It is a fundamental republican principle, that the *publick* interest should be preferred before every interest that is merely *private.* Now, when a man in office has acquired the knowledge—not readily acquired—which qualifies him to serve the publick with the greatest effect, and has moreover proved that he possesses both talents and integrity—to displace such a man, and substitute in his room an untried novice, for the sake of rewarding the latter, as a partizan or a favourite,—this is manifestly to sacrifice publick to private interest. It is as antirepublican an act as can be performed: And it is, beside, attended with this evil consequence, that the men best qualified to serve the country, will not seek nor even accept an office, from which they foresee that they may be ejected, on every change of an administration. We hope our present President, to whose administration we most cordially wish all possible success, will use his great popular influence, to put down the error to which we have adverted, and to sanction a system of procedure, the effects of which will be lastingly and extensively salutary.—In making these remarks, we have had no other object in view than to sustain the character of a *Christian Advocate.*

ERRATUM IN OUR PRESENT NUMBER.

In page 146, the last word of 2d column, for *Iconium* read *Lystra.*